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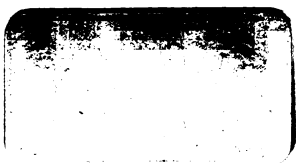
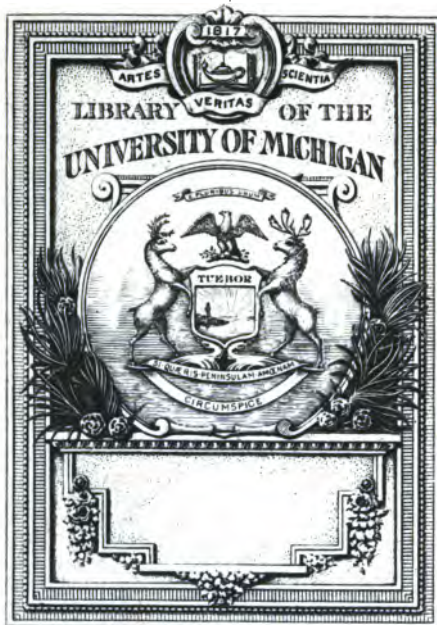
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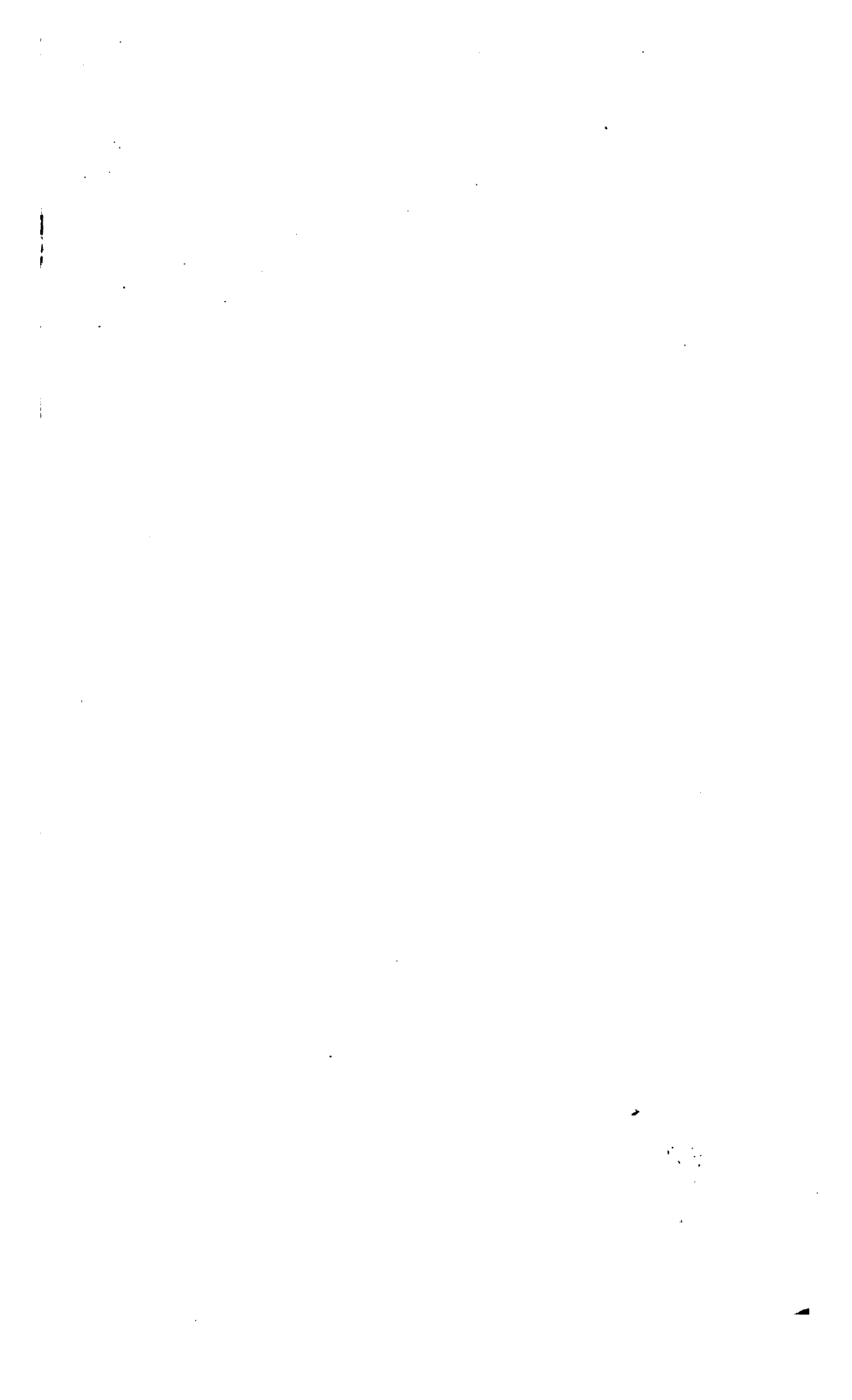
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TREATISE

ON THE MODE AND SUBJECTS OF

CHRISTIAN BAPTISM.

IN TWO PARTS.

DESIGNED AS A REPLY TO THE STATEMENTS AND REASONINGS OF THE

REV. ADONIRAM JUDSON, JUN.

As exhibited in his "Sermon, preached in the Lal Bazar Chapel,
Calcutta, on Lord's-Day, September 27, 1812," and
recently republished in this Country.

BY ENOCH POND,

Pastor of the Congregational Church in Ward, (Mass.)

"TRUTH HAS BEEN USUALLY ELICITED BY CONTROVERSY."

ROBERT HALL.

Worcester :

PRINTED BY WILLIAM MANNING.

MAY, 1818.

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District of Massachusetts, to wit:

DISTRICT CLERK'S OFFICE.

BE IT REMEMBERED, that on the thirteenth day of April, A. D. eighteen hundred and eighteen, in the forty-second year of the Independence of the United States of America, Enoch Pond, of the said District, has deposited in this Office the Title of a Book, the Right whereof he claims as Author, in the words following, *to wit:*

"A Treatise on the Mode and Subjects of Christian Baptism. In two Parts. Designed as a Reply to the Statements and Reasonings of the Rev. ADONIRAM JUNSON, Jun. as exhibited in his 'Sermon, preached in the Lal Bazar Chapel, Calcutta, on Lord's Day, September 27, 1812,' and recently republished in this Country. By ENOCH POND, Pastor of the Congregational Church in Ward, (Mass.)—'Truth has been usually elicited by controversy.' *Robert Hall.*"

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned;" and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JNO. W. DAVIS,
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INTRODUCTION.

97-5-40 J.A.

THE mere suggestion of the ensuing Treatise will probably excite in some minds inquiries such as these—"Why should any thing farther be written on the subject of *Baptism*? Why should more be attempted, where every thing that can be said has been repeatedly said already? Why revive a controversy which has been so long protracted, and to so little purpose?"—The writer answers, that, should the charge of reviving this controversy fall on him, he sees not at present any cause for alarm. He is not conscious of an undue predilection for religious controversy. He ardently desires the day, when "watchmen" and watched "shall see eye to eye." Still, when he reflects that the labours of the best of men have been in many instances controversial, and that no inconsiderable portion even of the Sacred Volume is of the same description; he cannot admit that under existing circumstances religious controversy is universally to be deprecated. He accedes to the sentiment of the immortal Bacon, who considered it "weak divinity, to account controversies an ill sign in the church. In ignorance and implied belief," says he, "it is easy to agree, as colours agree in the dark. If any country decline into atheism, then controversies wax dainty; *because men do not think religion worth the falling out for.*"*

But is the present revival of this controversy properly chargeable to the writer? When Mr. Junson wrote and published his Sermon, with the avowed design of transmitting it to America, he well knew that he was treading on controversial ground; and he had every reason to expect, unless he supposed it would force universal conviction, that some one in his native country would attempt a reply.

Besides the usual reasons which are adduced to justify publications like the present, there are some which seem to render the ensuing discussion peculiarly necessary. The circumstances under which the Discourse before us has been brought forward, will unavoidably throw it into the hands of many who have never attended to the subject of which it treats.† Such ought to have it in their power to judge of the matter fairly. They ought to be able to look at it on more than one side. Were no answer given to this Discourse, they would read-

* Works, vol. iii. p. 59, in Christ. Observ. vol. x. p. 100.

† "The interest which that event (referring to Mr. Junson's change of sentiments) has excited in the Christian community, attaches an importance to this Discourse, and cannot fail to secure it a general circulation."—Review of Mr. Junson's Sermon in Amer. Bap. Magazine, vol. i. page 21.

J.A.

ily conclude that none could be given. These considerations, more than any drawn from the work itself, have appeared to demand that it should be examined.*

Mr. JUDSON is a person whom for several years we have been accustomed to respect. It is with pain we find ourselves under obligations to controvert what he has advanced. It is particularly painful that we are to become the instrument of communicating facts which seriously implicate his moral character. His particular friends may rest assured that we have no pleasure in detraction, and that it would afford us the highest happiness, could the mysteries of his conduct be fully developed, and the charge which in the ensuing pages lies against him be *fairly* removed.

Our object has not been to furnish a reply merely to Mr. JUDSON. We have designed to exhibit a summary view of the evidence in favour of the Pedobaptist cause.

Our references are to the second American edition of the Discourse, published by Messrs. LINCOLN & EDMANDS, Boston.

The author supplicates the assistance of the Holy Spirit, to guard him from sophistry and error, from misrepresentation and unchristian severity; and that his labours may be a means of dissipating delusion, and promoting the cause of truth and righteousness upon earth.

* "I have thought and said," says the Rev. Dr. WORCESTER, in a letter to the author, "that Mr. JUDSON's Sermon ought to be answered; not so much on account of its intrinsic force, as of the extraneous circumstances which serve to give it a currency and influence, to which it is not justly entitled."

A TREATISE; &c.

PART I.

On the Mode of Christian Baptism.

SECTION I.

PRELIMINARY OBSERVATIONS.

IN the first words of Mr. JUDSON'S pamphlet, he informs us that he "was by education and profession a Pedobaptist."—This fact is not yet forgotten by his Pedobaptist friends in America. They distinctly remember that he was once of their number, and that he shared liberally their benefactions.

He also informs us, that "during his passage from America to India, in the spring of 1812, he began to doubt the truth of his former sentiments;" and that "after his arrival in that country, and before he communicated the exercises of his mind to any of the Baptist denomination, he became" an established convert to the peculiarities of the Baptist faith.—Pedobaptists would gladly indulge the hope that these pretensions are sincere—that Mr. JUDSON was influenced in this matter by a sense of duty, and acted in the fear of God. They cannot, however, repress the opinion, after a deliberate investigation of concomitant circumstances, that his change is one of the most mysterious and unaccountable events which has ever occurred in the Christian world.

His professed object, in transmitting his Discourse across the ocean, was to furnish "his distant friends in America with a more full and satisfactory statement of the reasons of his change, than could be made in private com-

munications."—But his Pedobaptist friends are not satisfied with these reasons. They see not how they could have induced his present belief. It is admitted that he has advanced nothing materially new, in support of the Baptist cause. The statements he has made have been made before. The reasonings he has employed have been employed before. And in the course of his theological education, it would seem he must have known this. The arguments he has now advanced and pronounced conclusive, he must have previously examined and pronounced unsound. The representations he has now made, with apparently the utmost confidence, he must have previously considered, and pronounced incorrect.

It is somewhat remarkable in the case of Mr. JUDSON, that he should be changed to *precisely such a point*. Having begun to waver, why did he waver *just so far*, and *no farther*? Without communicating his "exercises to any of the Baptist denomination," why did he at length fasten on those *very topics* which constitute the peculiarities of the Baptist faith? At a period when his own circumstances were greatly perplexed, and when liable to imagine that some new expedient might improve them; how came he to fall in so exactly with those Missionaries among whom Providence had for a few days thrown him, and who were now *prosperously established*, and engaged in their benevolent work?—We very well know what reply his friends will make to the preceding queries and observations; but we shall be *happy* to acknowledge ourselves mistaken, if they succeed in rendering the matter perfectly clear.

Another remarkable circumstance respecting Mr. JUDSON's change, is *the concealment of his views from his missionary brethren*. He certainly could not have renounced Pedobaptist principles without a struggle. He could not have been *honestly* brought to decide, that those ministers with whom he had ever associated were not regular ministers of Christ; that those churches with which he was connected, on which he was dependent, and to which he was under solemn obligations, were not regularly constituted churches of Christ; that his reverend father and most intimate Christian friends had never been baptized in the name of the Trinity, or rightly professed the Christian faith; yea, that he himself had constantly fostered that, which

(pursued to what he deems its direct consequences) is "the most pernicious practice which ever infested and laid waste the vineyard of the Lord"—he could not possibly have been brought to *such a decision*, without a deep inward conflict. How strange, then, that the conflict never became visible! that it was neither observed by, nor revealed to, his missionary companions! Here is a band of brothers, going forth with the gospel to a land of idols, not only under peculiar obligations, but, it should seem, peculiarly disposed, to maintain an intercourse the most frank and open; and yet one of them passes through a scene of the utmost mental trouble; dissents from the church order of his ancestors, supporters, and associates; and is at length on the point of a complete separation from them, and has never made to them the slightest intimations of what had passed, and was passing in his mind!!*

It would be well if the mystery of this event were now fully disclosed. It would be well if *the truth* would suffer us to stop here. Gladly would I be released from that most unpleasant task which lies before me. Impelled, however, by a high sense of duty and of my sacred obligations to the cause of truth, I must proceed to a disclosure of facts, which, for the honour of the Christian ministry and the Christian name, it is with reluctance I become the instrument of spreading before the world.

It will be recollected by many, that soon after the intelligence of Mr. JUDSON's change had reached America, it

* In confirmation of this statement, we refer the reader to the report of the Prudential Committee of the A. B. C. F. M. for 1813; inserted in the Panoplist for September of the same year. It appears from this report, that Messrs. NEWELL and JUDSON, with their wives, left this country on board the same ship, and arrived at Calcutta, June 17, 1812. Messrs. HALL, NOTT, and RICE, with the wife of Mr. NOTT, left the country soon after, on board another ship, and arrived at Calcutta the eighth of August of the same year. Before the arrival of this latter ship, Messrs. NEWELL and JUDSON had been ordered away; and Mr. NEWELL with his wife had actually sailed for the Isle of France. He left Mr. JUDSON, say the Prudential Committee, "*without any knowledge of his change.*" Four days after Mr. NEWELL's departure, the other brethren arrived at Calcutta. They were there in company with Mr. JUDSON, nearly three weeks, when, on the 27th of August, he left them to go to Serampore, for the purpose of being immersed. His brethren, even at this last moment, were totally "unapprized of the object of his visit" to Serampore, "and received their first intelligence on the subject, two days afterwards, from Dr. MARSHMAN."!!!—We cannot forbear adding a word or two more. A letter was written, about twenty days after Mr. JUDSON's immersion, and signed by Mr. RICE, wherein mention is made of what had happened, as a "*trying event.*" Yet within less than four weeks of the date of this letter, Mr. RICE had followed him!

was hinted, in certain circles, that this had been induced by *resentment*. He had received, previously to his leaving the country, a solemn *reprimand* or *admonition* from the Board of Commissioners for Foreign Missions; and the affront occasioned by it had induced him to desert them. Rumours like these at length found their way into the East, and reached the ears of Mr. JUDSON. In answer to them, he addressed a letter to the Rev. Dr. BALDWIN, from which the following is *faithfully* extracted.—“I would simply state, that the American Board of Commissioners NEVER GAVE ME A REPRIMAND. In proof of this, *I can appeal to any of the members*. Furthermore, I NEVER HAD THE MOST DISTANT IDEA THAT THE BOARD THOUGHT ME DESERVING OF A REPRIMAND. When I left my native land, it afforded me much comfort, that I came out under the patronage of *such men*.”*—Let the publick compare these *solemn* and *unequivocal* assertions with the following *official statement* of facts, communicated in a letter to the author, by the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

Salem, March 17, 1818.

REV. AND DEAR SIR,

Your letter, requesting “an official statement of facts, respecting a *reprimand* or *admonition* which Mr. JUDSON received from the American Board of Commissioners for Foreign Missions,” was duly received, and has been submitted to the Prudential Committee, for advisement.

It is a maxim with the Board, and with the Prudential Committee, to be religiously circumspect and tender in regard to characters connected with the sacred cause of Missions, and to make no unnecessary exposures or animadversions. On this maxim they have acted, and still wish to act, in relation to Mr. JUDSON. As, however, he has seen fit publicly to appeal to the Board, and “to any member,” and his appeal has been backed by an earnest and reiterated challenge on the part of his friends, it seems due, in justice to the Board and to truth, that a simple and concise statement of facts should be exhibited.

* Mr. JUDSON's Letter to Dr. BALDWIN, dated Rangoon, Dec. 23, 1815, inserted in the Bap. Miss. Magazine, vol. iv. p. 346.

In the beginning of the year 1811, Mr. JUDSON was sent by the Prudential Committee to England, for purposes distinctly specified in his instructions. In that mission, what he was instructed not to do, he did; and what he was instructed to do, he neglected. On his return, in July of the same year, he kept himself aloof from the Prudential Committee, made no regular report of his doings, and assumed the management of matters in his own way. At the meeting of the Board at Worcester, in the following September, his answers to questions, his conversation, and deportment, were in the same spirit and manner which had marked his previous proceedings.

Great dissatisfaction was expressed by every member present; and it became a very serious question, whether Mr. JUDSON should not be dismissed. After deliberation, however, *it was resolved, that he should be in a formal and solemn manner admonished.* THE ADMONITION* WAS ACCORDINGLY ADMINISTERED IN PRESENCE OF THE BOARD. Mr. JUDSON was much affected—appeared to yield to the admonition—made concessions and gave assurances—and was continued under the patronage of the Board.

Yet after all this, and even after a passage had been engaged for him, with others, to India, in the February following, his deportment was such, that it again became a serious and most trying question with the Prudential Committee, whether he should be permitted to go. And it was not without great heaviness of heart, many fears, and particular but tender cautions, not to him only, but to the other Missionaries respecting him, that he was finally sent out.†

* An admonition may have respect either to *danger*, or to *actual offence*. In the latter case, which is the case here, the term is precisely of the same import as *reprimand*.—In another communication from the Reverend Secretary, he says, "Mr. Judson was admonished and reprimanded in solemn form."

† "What emotions," says the Baptist Reviewer of Mr. Judson's Sermon, "what emotions must he have felt, conscious as he was of having followed the dictates of truth, and that, if ever there was an action performed from one single motive, unblended with any minor considerations, his baptism was an action of that description! what emotions must he have felt to hear in that distant land, that 'the prevailing opinion among his Pedobaptist friends in America' was, 'that shortly before he sailed, he received a reprimand from the Board, which so offended him, that he resolved to have nothing more to do with them; and in no way could he escape so honourably as by becoming a Baptist!' So far from having received a reprimand, he declares 'he had not the most distant idea that the Board

The sequel is publicly known. The ultimate issue is with Him, to whose sovereign wisdom, and power, and goodness it belongs, to overrule the *wayward* dispositions and actions of men for the advancement of his own glory and kingdom.

Yours, Rev. and dear Sir, with very affectionate respects,

S. WORCESTER,

Cor. Sec. A. B. C. F. M.

REV. ENOCH POND.

To this official and unequivocal statement of facts, what will Mr. JUDSON reply? To deny the smallest particular, would be to contradict a body of men, which yields to none in America in point of respectability and worth. To quibble and equivocate on the meaning of certain words, would discover the opposite of an honest, humble spirit; and, instead of exonerating him, would in the estimation of the candid confirm his guilt. To pretend forgetfulness of the fact he has denied, would be perfectly unaccountable, and excite the suspicion of an attempt to impose upon the public. In short, we see but one course which Mr. J. can dutifully pursue. He must retrace his steps. The credit of Congregationalism does not require that he should return to his former sentiments; but the credit of religion does imperiously require, that he humble himself, and be willing to confess the truth.

It will perhaps be asked—What connexion has the preceding statement with the subject under consideration? Admitting Mr. J. was reprimanded; what influence could

ever thought him deserving of one? and we are *very much mistaken*, if Mr. JUDSON did not *stand high in the estimation of the Board*, both as a scholar and a preacher, when he sailed from America."—Is this Reviewer mistaken, or not?

—"To what motive, then," he continues, "can we attribute the circulation of such a report? If Mr. J. had received a reprimand, he surely must have known it. But he positively asserts that he *did not receive one*; and 'for the truth of his assertion, appeals to any member of the Board.' Is it possible to believe he would have made an assertion which he knew to be false, and which he must have known *any member of the Board* could easily prove to be false? If his character had been disgraced in the estimation of his friends, by any conduct before, or any change of sentiment after, his departure from America, he must certainly have known that the denial of a fact so notorious would only involve him in still greater disgrace. We are compelled to believe the report is unfounded. From whatever source it originated, we fear it was designed, by attributing his change to an improper motive, to counteract the impression which that change was likely to make on the minds of the community. Whenever we are satisfied that in this we are mistaken, we shall be ready to acknowledge it." (*Amer. Bap. Magazine*, vol. i. p. 26.)—Is not this Reviewer mistaken again?—We hope the pledged acknowledgment will not be long delayed.

this have on his subsequent change?—We answer; he evidently suspected, were the fact admitted, that it would be supposed to have influenced his change; or he never would have endeavoured to hide it, by a denial of the truth.—Those who have attended to, and who credit, the preceding representation, will *fear* that Mr. J. possesses naturally a proud, unstable, aspiring temper; and none need be informed, that mortified pride and cramped ambition are powerful stimulants of *revenge*.—However, as the publick now possess the facts, we leave them to their own conclusions. Those who know Mr. JUDSON best, will be enabled to decide with the most correctness.

Forbearing to offer any farther remarks on his change of sentiments, we proceed to examine more closely the Discourse itself. The author acknowledges, that “for many of the testimonies he has inserted, he is indebted to Mr. BOOTH’s *Pedobaptism Examined*.”—We have doubted whether this acknowledgment justifies all the use which he has made of that publication. Every reader has a right to know how much of any work is to be accredited to its ostensible author. Can every reader know this of the work before us? What are “the *testimonies*” for which he acknowledges himself indebted? Are they merely the quotations which he has actually transcribed? or do they include that host of references which in some instances we find in the margin? In short, what part of the work belongs to Mr. JUDSON, and what to Mr. BOOTH? There ought to be no foundation for questions like these. The very face of the Discourse should completely preclude them.—There evidently is in this Sermon a great (not to say needless) parade of learning. We hope it was not Mr. JUDSON’s design to be accredited with all this learning himself; but we are sure a great proportion of his readers are in danger of mistaking the truth. If he is a modest man, therefore, he will wish it should be stated, that nearly all his quotations and references, unless it be those of a very modern date, are transcribed, *verbatim et literatim*, from Mr. BOOTH and others; and that a great proportion of the learning displayed in the work is not originally his own. *

* We had the curiosity to spend an hour or two in comparing Mr. JUDSON’S Sermon with “*Pedobaptism Examined*.” We directly discovered between *sixty*

If we understand Mr. J. he has somewhat narrowed the ground of controversy, respecting the mode of baptism. He has honourably abandoned some sources of argument, which in former times have been deemed essential.

He gives up, in the outset, the *baptism of John*, as being a Christian ordinance. He expressly asserts, that our Lord "*instituted the ordinance of baptism*" after his resurrection, and "when he commissioned his disciples to proselyte all nations." (P. 3.)

He admits that "the phrase, *went into the water*, does not imply in itself that the subjects were immersed. It is one thing," says he, "to *go into the water*, and another thing to *be immersed*." (P. 9.)

He also admits, that the being "buried with Christ in baptism," mentioned in the epistles to the Romans and Colossians, has no reference to *water baptism*. In this passage, says he, "the apostle is speaking of spiritual circumcision, and *spiritual baptism*." (P. 28.) Hence all the regenerate have been "buried with Christ in baptism," whether they have received water baptism in any mode, or not.

Whatever the Baptist brethren in America, some of whom have laid very exorbitant stress on these conceded topicks, may think of Mr. JUDSON, we frankly confess that here is evidence of his candour. We sincerely hope his admirers will *go and do likewise*. Let them leave at length the waters of Enon and Jordan, on the banks of which they have been so much accustomed to stand. Let them cease the very moving but unmeaning declamation, which they have repeated on nearly every baptismal occasion, about "following their Lord and Master into the liquid grave."*

and seventy quotations with their references, and nearly forty references where there were no quotations, which were manifestly transcribed from this learned work! These quotations and references must have cost Mr. BOOTH more labour than to write a folio. All the credit he has for them, is crowded into less than three indefinitely and equivocally constructed lines!!

* The reviewer of Mr. JUDSON's Sermon in the Baptist Magazine "considers it a great confirmation of the doctrine" he has espoused, "that its advocates always advance the same arguments in its support. There is no contradiction or collision between them.—Not so," says he, "with the advocates of Pedobaptism. They are ever at variance among themselves." What one affirms, another abandons.—We could name a writer (a) in defence of the Baptist cause, who has laboured hard to prove that the baptism of John was a Christian ordinance. This, Mr. JUDSON does not believe. We could name a number of writers, who have nearly

(c) Rev. Dr. BALDWIN, Editor of Bap. Magazine.

Before any thing be offered on either side respecting the mode of baptism, it is important that the point in controversy should be precisely ascertained. While this remains undetermined, conviction is impossible.

The question at issue in this part of the subject, is not whether immersion is a valid mode of baptism: this we admit. Nor is it whether this mode is preferable to all others; for we are willing that those who prefer immersion, even in our own churches, should be indulged. Nor is it whether immersion was frequently practised in the early ages of Christianity: this we have no necessity or disposition to deny. We do not say that neither of these points is *questionable*; but neither of them is *the precise question in dispute*. The point at issue is in few words this—*Is immersion essential?* Mr. JUDSON contends, that the idea of immersion enters into the very "*nature of baptism*"; that the terms *baptism* and *immersion* are *equivalent and interchangeable*." (P. 14.) He evidently supposes immersion *essential to the ordinances*. This, then, is the point to which his reasonings ought to tend. All he can offer, to show that immersion is a *valid* mode; or even the *most proper* mode; or that it *was frequently practised in ancient times*; carries no conviction to us. Let him prove, what we deny, that *immersion is essential to baptism*, and the controversy is at an end.

The burden of proof, in this case, manifestly lies on him. His is the labouring oar. "It is not necessary for us to urge one argument," to prove the *negative* of the proposition in debate. It is incumbent on him to prove the *positive*. We are willing, however, to wave every advantage which might be derived by subjecting him to an arrangement like this. We wish to examine the subject fairly. And we shall proceed, in the ensuing sections, to prove that *immersion is not essential to baptism*, and to obviate the objections which Mr. JUDSON has been able to throw in the way.

builted their ideas of exclusive immersion on the phrases, *went into the water, buried by baptism, &c.* The opinion of Mr. JUDSON respecting these phrases has been expressed above.—"Happy is he that condemneth not himself in that thing which he alloweth." (Rom. xiv. 22.)

SECTION II.

Proof that Immersion is not essential to Baptism.

1. The rite of immersion is in no wise fitted for universal practice. It cannot be administered with prudence and convenience, if indeed it can be administered at all, in every situation, and to all persons.—Places have been discovered which are already inhabited, where collections of water sufficient for this mode of baptism would not once occur, in travelling perhaps hundreds of miles.*—There are other places which swarm with inhabitants, where, amidst mountains of ice and almost perpetual snow, immersions must be inconvenient, imprudent, and often impracticable. Yet the religion of Christ will one day penetrate those arid, and these frozen regions. Their miserable inhabitants will yet be baptized, in the name of the Father, Son, and Holy Ghost. Will they be immersed? Were three thousand to come forward at once, in either of the situations to which we have alluded, (and such a scene has been once witnessed under the gospel dispensation,) would they, *could* they be immersed?—The thing speaks for itself.†—We may take another very common instance. A person is in a low and declining state of health. He loves his Saviour, and wishes to obey his commands. He wishes to be baptized in the name of the Lord Jesus, and, in remembrance of him, to come to his table. But to be immersed, he is sensible, would be little better than self-murder. Must he, then, be debarred from the ordinances

* See CAMPBELL's Travels across the Continent of Africa.

† The following very pertinent and ingenious remarks are extracted from Dr. AUSTIN's rejoinder in his controversy with Mr. MERRILL. (See p. 41.)—"In besieged cities, where there are thousands and hundreds of thousands of people; in sandy deserts, like those of Africa, Arabia, and Palestine; in the northern regions, where the streams, if there be any, are shut up with impenetrable ice; and in severe and extensive droughts, like that which took place in the time of Ahab; sufficiency of water for animal subsistence is scarcely to be procured. Now suppose God should, according to the predictions of the prophets, pour out plentiful effusions of his Spirit, so that all the inhabitants of one of these regions or cities shall be born in a day. Upon the Baptist hypothesis, there is an absolute impossibility they should be born into the kingdom while there is this scarcity of water; and this may last as long as they live. And these thousands and hundreds of thousands of Christians must remain all this while, and perhaps die, without having the consolation of professing their faith in Christ, or once supping with their Divine Redeemer."

of the gospel? On the scheme we oppose, this must inevitably be his lot. Can this scheme, then, be consistent with truth? Has the Lord Jesus, who designed his religion to be universal, appended to it, and made essential, a rite which is so ill fitted for universal practice?

2. The *signification* of water baptism furnishes a strong argument in favour of some other mode beside immersion. Water baptism is unquestionably an emblem of spiritual baptism. Hence the *mode* of water baptism may be expected to resemble the *mode* of spiritual baptism, or the *manner* in which the Holy Spirit is said to descend upon the heart. This is uniformly by *pouring* or *sprinkling*. "I will *pour* out my Spirit unto you. I will *pour* my Spirit on thy seed. I will *pour* out my Spirit upon all flesh. He shall come down like *rain* on the mown grass. So shall he *sprinkle* many nations. I will *sprinkle* clean water upon you, and ye shall be clean."*—This *pouring out*, and *sprinkling* of the Holy Ghost, is called the *baptism* of the Holy Ghost.† And of this baptism of the Holy Ghost, water baptism is the instituted emblem. How plain, then, that *affusion* and *sprinkling* are legitimate and proper modes of water baptism.

In order to evade this argument, Mr. J. seems to suppose that none were ever baptized with the Holy Ghost, except on the day of Pentecost; and that at this time the Spirit was so copiously poured out, that believers were really *immersed* in it.‡ (P. 8.) But every real child of God has been *baptized with the Spirit*. "By one Spirit are we all baptized into one body." (1 Cor. xii. 13.) He must prove, therefore, that every Christian has been *overwhelmed* with Divine influences—has been *immersed* in the Spirit, as he shrewdly enough supposes the favoured multitude were on the day of Pentecost; or he has done nothing towards invalidating the argument he has called in question.

3. "The word which denotes the ordinance of baptism" does not "uniformly signify immersion."—We agree with

* Prov. i. 23; Is. xlv. 3; Joel ii. 28; Ps. lxxii. 6; Is. lii. 15; Ezek. xxxii. 25.

† Comp. Acts i. 5, with ii. 16, 17; and x. 45, with xi. 16.

‡ How long must the Spirit be poured upon a person before he can be said to be immersed in it? To be immersed in a fluid is (*im-mergi*) to be plunged into it, and not merely to be covered with it!

Mr. J. that the whole controversy respecting the *mode* of baptism rests very materially on the meaning of this word. "Had the Greek word βαπτίζω been *translated* in the English version of the New Testament, there would have been no dispute among English readers concerning its import." (P. 3).—Why then, we ask, was it not translated? On the scheme of Mr. J. no answer can be given to this inquiry, which will not be a reflection on the translators. Will he say they did not know the import of this word? Then they were inadequate to their great undertaking. Will he say that, knowing it, they chose not to give it? Then they weakly shrunk from the duty assigned them, and are in a degree chargeable with all the evil that has ensued.—Why was not this Greek word translated? On the ground we have taken, the whole matter is plain. It was because the translators knew of no word in the English language which precisely answered to it in signification. They did not render it *immerse*, because they knew it did not uniformly signify *immerse*. And they did not render it *sprinkle*, because they knew it did not uniformly signify *sprinkle*. They rather preferred, by transcribing the word, to leave it as they found it, and thus leave every one at liberty to practise that mode of baptism which he esteemed the best. The fact, that not only the translators of our Bible, but translators and lexicographers generally, have chosen to transcribe, rather than translate this word, is proof conclusive that they have not considered it as uniformly implying immersion.

There are three sources from which light may be gained, in regard to the signification of disputed terms, viz. *etymology*, *authority*, and *general use*.

It is certain, from the *etymology* of the Greek word βαπτίζω, that it does not uniformly denote immersion. It is confessedly a derivative from the word βάπτω. This latter does not always signify *immerse*. The learned author of Letters addressed to Bishop Hoadley in defence of Anabaptist principles, expressly concedes, "that βάπτω signifies to *sprinkle*," and that it "is not used in the Septuagint in any one place, where the very frequent ceremony of washing the whole body occurs."*—It is evidently used in the Septuagint in a number of places, where it cannot denote immersion.

* Letters, pp. 27, 28.

LEV. xiv. 6. "As for the living bird, he (the priest) shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall (βαψα) *tinge* them in the blood of the bird that was killed." Were all these articles *immersed* in the blood of one dead bird?

EZEK. xxiii. 14, 15. "When she saw-----the images of the Chaldeans-----exceeding in *dyed* (παράβαλα) attire upon their heads," &c. Are not the ideas of *dying*, and of *immersion*, perfectly distinct?

DAN. v. 21. "His body was *wet* (ἱκανῶν) with the dew of heaven."* Was the body of Nebuchadnezzar *immersed* with the dew? Or was it not rather *sprinkled* with it?

Other Greek writers furnish us with many instances wherein βαπτω cannot denote a total immersion.

HOMER. "The lake was *tinged* (ἱκανίσθη) with the purple blood."†

ARISTOPHANES. "He," Magnes, "used the Lydian musick, and shaved his face, (βαπτουσας) *smearing* it with tawny washes."‡

ARISTOTLE speaks of a substance, which "being pressed (βαψα) *staineth* the hand."‡

Mr. WALKER quotes the following sentence from SCHREVELIUS' and ROBERTSON'S Lexicons. "He indeed (βαπτω) *baptizeth* the bottle, but it never goeth under the liquid water."†—In view of these examples, to which others might be added, how much weight can be attached to the unsupported assertions of Mr. J. that "immersion is as much the appropriate meaning of the Greek word βαπτω, as of the English word *dip* or *immerse*;" and that "the inspired penmen have used no other word beside this and its derivatives to convey the idea of immersion, nor have ever used this word in any other sense." (P. 3.)

Mr. J. supposes that (βαπτίζω) "the word denoting baptism, is derived from the verbal of this primitive word (βαπτω) by a change in the termination which never affects the primary idea." He supposes, therefore, that βαπτίζω as strongly implies immersion as βαπτω. (Pp. 3, 4.)—We have proved that βαπτω does not *always* signify *immerse*. Hence, were we to admit the justice of this last remark, the conclusion would be entirely in our favour. It would be

* See also Job ix. 31; Matth. xxvi. 23; Rev. xix. 13.

† In RABBI'S Apology, p. 118. ‡ In EDWARDS' Candid Reasons, &c. p. 24.

proved that βαπτίζω, the word denoting baptism, did not uniformly imply immersion. Very far, however, are we from admitting this. We do not believe that this primitive and derivative are synonymous. To suppose it, as he has done,* is to affect materially the first principles of language. Βαπτίζω is not only a derivative, but a *diminutive*. It conveys the idea of a total immersion *less strongly* than does its primitive, βαπτίσω. In proof of this, we cite the following respectable authorities.

Dr. DODDRIDGE. "In this *diminutive* and derivative form, it (βαπτίζω) may signify any method of washing."†

Dr. SCOTT. "The word βαπτίζω certainly is not synonymous to βαπτίσω; but, being a *diminutive* from it, may, according to the analogy of the language, signify to plunge in, or to *bedew with* water, without any exact distinction."‡

Dr. REED. "Βαπτίζω is a derivative, terminating in *ίζω*, and therefore, according to grammarians, a *diminutive*."§

Mr. C. BUCK. "The term βαπτίζω is only a derivative from βαπτίσω, and consequently must be somewhat *less* in its signification."||

Dr. WORCESTER. "Βαπτίζω is a derivative from βαπτίσω; but it is a general principle or rule in the Greek language, that derivatives in *ίζω* are not limited to the original meaning of their primitives, but *have uniformly an extended meaning*."¶

* Mr. J. in a note (p. 4) does hidden labour to establish a distinction between βαπτίζω and βαπτίσω. "The termination *ίζω*," says he, "in Greek derivatives, is precisely of the same import as the termination *fy*, in English derivatives;" and "conveys the additional idea of *causing or making*." Accordingly he renders "βαπτίσω, to immerse; βαπτιστός, immersed; βαπτίζω, to make immersed, to immerse."—But here is either no distinction, or a perfectly false one. If βαπτίσω signify *immerse*, and βαπτίζω *immerse*, then there is no distinction at all. And to suppose that βαπτίσω signifies *immerse*, and βαπτίζω *make immersed*, is to set up a distinction which has no foundation. Let us apply this rendering of βαπτίζω to only one passage. "I indeed baptize you with water." (Luke iii. 16.) Shall we say, "I indeed *make you to be immersed with water*?" This leaves undetermined, what the text determines, whether John proposed to immerse them himself, or to cause them to be immersed through the instrumentality of others.

† Lect. vol. ii. p. 376. ‡ Note on Matth. iii. 9. § Apology, p. 127.

|| Theol. Dict. vol. i. p. 61.

¶ Letters to BALD. p. 125. See also SWEAT'S "Critical Investigation of the Mode of Baptism;" "a publication," says Dr. WORCESTER, "replete with solid learning, and in which are exposed, in the most clear and convincing light, the unsoundness and futility of the unlearned criticisms in favour of immersion, with which the age has been deluged." (Letters, p. 125.)

We have proved that βαπτίζω does not always signify *immerse*. We have now proved that βαπτίζω is a *diminutive* from it, and *less strongly* implies immersion, than does its primitive, βαπτίζω. We have certainly proved, therefore, from the *etymology* of this word, that it cannot uniformly denote a total immersion.

Let us in the next place have recourse to *authority*. Let the testimony of the learned be adduced to prove, that baptism does not uniformly imply immersion.

ALSTEDIUS. "The term baptism signifies both immersion and *sprinkling*, (aspersionem,) and of consequence *ablution*."*

ZELENIUS. "Baptism signifies dipping, and also *sprinkling*."†

BEZA. "They are rightly baptized who are baptized by *sprinkling*."†

J. WICKLIFFE. "It matters not whether persons are dipped once, or three times, or whether water were poured upon their heads."†

WHITAKER. "The word βαπτίζω signifies not only to dip, but also to *tinge* or *wet*."†

MASTRICHT. "Baptism signifies washing, either by *sprinkling* or dipping."†

LEIGH. "Baptism is such a kind of washing as is by plunging; and yet it is taken more largely for any kind of washing, even where there is no dipping at all."†

LIGHTFOOT. "The application of water is of the essence of baptism; but the application of it in this or that manner, speaks but a circumstance."‡

Dr. FEATLY. "Christ no where requireth dipping, but only baptizing; which word HESYCHIUS, STEPHANUS, SCAPULA, and BUDDÆUS, those great masters of the Greek tongue, make good by very many instances out of the classick writers, importeth no more than *ablution* or *washing*."§

DOMINICUS. "In baptism there is something essential, as the washing; and something accidental, namely, the washing in this or the other manner."¶

* Encyclop. lib. xxv. sec. iii. loc. xl.

† In REED's Apology, p. 113.

‡ In REED's Apology, pp. 112, 114.

§ Horæ Hebraicæ in Matth. iii.

¶ Contra Anabap. in P. CLARK's Candid Reasons, &c. p. 130.

‡ Distinct. iii. Quest. i. art. 7.

WITSIUS. "We are not to imagine that immersion is so necessary to baptism, that it cannot be duly performed by pouring water all over, or by *aspersio*."*

CALVIN. "Whether the person baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance."†

Dr. OWEN. "Baptism is any kind of washing, whether by dipping or *sprinkling*."‡

FLAVEL. "The word baptize, signifying as well to wash as to plunge, a person may be truly baptized that is not plunged."§

DICTIONARY OF THE BIBLE. "To baptize is to sprinkle or wash one's body sacramentally."||

GLAS. "Immersion cannot be called baptism, any otherwise than as it is a mode of washing with water."¶

AINSWORTH. "To baptize is to wash any one in the sacred baptismal font, or to sprinkle (*inspergere*) on him the consecrated waters."***

Dr. SCOTT. "Some contend that baptism always signifies immersion; and learned men who have regarded Jewish traditions more than either the language of scripture or the Greek idiom, are very decided in this respect. But the use of the words *baptize* and *baptism* in the New Testament, cannot accord with this exclusive interpretation."††

Dr. ADAM CLARKE. "To say that sprinkling is no gospel baptism, is as incorrect as to say immersion is none. Such assertions are as unchristian as they are uncharitable. —Those who are dipped in water in the name of the Trinity, I believe to be baptized. Those who are *washed* or *sprinkled* with water in the name of the Trinity, I believe to be equally so; and the repetition of such a baptism, I believe to be *profane*. Others have a right to believe the contrary, if they see good."‡‡

* Eicon. Fedar. vol. iii. p. 392. † Institutes, vol. iii. p. 342, edit. N. Haven.

‡ In Heb. ix. 10.

§ Works, vol. ii. p. 432.

|| Edit. 1661, art. Bap. def. 3. See also BROWN'S and CALMET'S Dict. of Bible, in art. Baptism.

¶ Diss. on In. Bap. p. 25.

** English-Latin Dict. in art. Bap. See also COLE'S Lat. Dict. and SCHREVE-LIUS' Lexicon Græco-Latinum, in art. Bap.

†† Comment. in Matth. iii. 6.

‡‡ Comment. in Matth. iii. 6, and Mark xvi. 16. See also DOD. Fam. Expos. in Acts viii. 38; HENRY'S Comment. in Rom. vi. 4; and POOL, in 1 Cor. x. 2. The following authors I find also referred to, as testifying that immersion is not essential to baptism:—LUTHER, VOSSIUS, ZANCHIUS, HESYCHIUS, RUDDÆUS, STEPHANUS, SCAPULA, PASSOR, MARTIN, &c. See also HOPKINS' Sys. Divin. vol. ii. p. 304, &c. &c.

This list of quotations need not be enlarged. What the authority of men can do, has been done already, in proving that the word denoting baptism does not uniformly signify immersion.

But it will be said that Mr. J. pleads *authority* on his side. He has adduced a number of witnesses, and those from among the Pedobaptists themselves, to prove that *immersion is essential to baptism*. (Pp. 5, 6.)

In respect to these quotations, and indeed to his quotations generally from Pedobaptist authors, we beg leave to submit the following remarks.

Mr. J. does not seem herein to have treated either the publick or his witnesses fairly. In selecting small quotations from large works, where saving clauses, qualifying sentences, &c. are omitted, authors may easily be made to speak a language which they never intended, and unfair impressions may be left on the publick mind. Mr. J. has left the impression, and we fear he designed to leave it, that those learned men, whose testimony he has adduced, really supposed immersion the only valid baptism. He ought to have known and to have acknowledged the contrary. We *certainly know** that a number of his witnesses, and we seriously believe that all of them, considered baptism perfectly valid, when performed by pouring, washing, or sprinkling. Mr. BOOTH, from whom nearly all the quotations of Mr. J. in this place as well as others, are servilely copied, particularly "desired his reader to observe, that no inconsiderable part of these learned authors have asserted, that the word *baptism* signifies *pouring* or *sprinkling*, as well as immersion."† Mr. BOOTH's treatment of his witnesses has been generally reprobated as unfair; but in comparison with that of Mr. J. it was *candour itself*. This latter gentleman has taken up the writings of the dead, separated from them sentences which they perhaps incautiously dropped, and then spread these before the world as their prevailing sentiments. He has thus tortured those who can no longer speak for themselves, to utter a language which they never intended. If he has allowed them to declare what they considered the truth, he has not allowed them to declare what they considered the

* Compare the authors we have quoted and referred to, with those Mr. J. has quoted, p. 5.

† In *Ranger's Apology*, p. 110.

whole truth.—With these things in view, the quotations of Mr. J. on which he seems to have so much relied, have lost all their force. The question between him and us, is not whether immersion be baptism, or whether this mode be preferable to any other; but, *Is it essential?* With united voice, his witnesses will answer, *no*; and thus answering, they instantly desert him, and stand arrayed on the other side.

Mr. J. supposes his quotations the more convincing and forcible, because they have been chiefly taken from "Pedobaptist authors." "Their concessions," says he, "could not have been influenced by attachment to their religious system, but must have resulted from a conviction of truth alone." (P. 5.) With equal justice, he might have reasoned farther. He might have said within himself—"These learned men, notwithstanding their concessions, persist in the practice of infant baptism, and in baptizing otherwise than by immersion. They must be supposed to have reasons which satisfy their minds. They must be supposed to have *strong* reasons, which their concessions do not affect. They must be supposed to consider Pedobaptist principles so *solidly founded*, that they can safely give up to us more ground than we had reason to anticipate. And are not these learned characters capable of determining whether their principles are solidly founded or not?"—In short, had Mr. J. reasoned as far as he might have done, from the fact that his witnesses are chiefly Pedobaptists, he would have seen in this fact, not the weakness of their fortress, but presumptive evidence of its impregnable strength.*

We now pass to consider the import of the term βαπτίζω, as exhibited in its *general use*. It is certainly *used*, by writers sacred and profane, to signify something less than a total immersion in water.

PORPHYRY mentions "a river in India, into which if an offender enters, or attempts to pass through it, he is immediately *baptized* up to his head."† In this instance βαπτίζω evidently cannot signify immersion.

* The author is certain that this remark will correctly apply to *one* at least of those whom Mr. J. has quoted (p. 28)—he means his learned and revered instructor, Dr. EMMONS. If this distinguished divine has conceded some things which he perhaps need not, in regard to the substitution of baptism for circumcision, his discerning mind still sees ample reasons, to justify him in the belief and practice of Pedobaptism.

† Βαπτίζεταί μέχρι κεφαλῆς. See REED's Apology, p. 117.

Mr. SYDENHAM quotes the following sentence, as delivered by the oracle—"Baptize (*βαπτίζε*) the bottle; but it is not right to plunge it wholly under water."* Here, again, *βαπτίζε* cannot signify immersion.

ORIGEN, speaking to the Pharisees of the wood on the altar, over which water was profusely poured at the command of Elijah, (see 2 Kings xviii. 33,) expressly says, that this wood was *baptized*.† This term, then, was used by ORIGEN, one of the earliest Christian fathers, to signify *pouring*.

"It was a common expression of the ancient fathers, concerning the martyrs who had shed their blood in bearing witness to the Christian faith, that they were *baptized* with their own blood."‡ Were they actually *immersed* in their own blood? Or were their bodies merely *tinged* or *wetted* with it?

The apostle Paul informs us, that the whole congregation of Israel "were *baptized* unto Moses, in the cloud, and in the sea." (1 Cor. x. 2.) If it is difficult to say how these persons *were* baptized, it is not difficult to say how they *were not*. The bottom of the sea was made dry ground before them, and they walked through the midst of it with unwetted feet. (Ex. xiv. 21—29.) It is hence absolutely *certain*, that they were not *immersed in water*.—Mr. J. may tell us of the propriety of "representing their situation, with the sea on each side, and the cloud covering them, as an immersion in the cloud and in the sea;" (p. 8.) but if he can clearly explain how they could be *immersed in the waves*, while they were securely walking on *dry ground*, we shall doubtless consider him a very extraordinary writer.

The apostle also informs us, that the service of the sanctuary under the former dispensation consisted, among other things, in "divers washings" or (*βαπτισμοίς*) baptisms. (Heb. ix. 10.) The *mode* of these baptisms is clearly taught in the context. He proceeds directly to state, that the unclean were then *sprinkled* with the blood of bulls and of goats; that "Moses took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and *sprinkled* both the book and all the

* In REED's Apology, p. 117. † See Appen. to Dr. WALL's Reflections on GAL. 3.

‡ HEMKENWAY, in REED's Apology, p. 165.

people;" and that "he likewise *sprinkled* with the blood, the tabernacle, and all the vessels of the ministry." Is it not then evident, that, by divers *baptisms*, the apostle intended these divers *sprinklings*? Or, if we suppose him to refer to the Jewish purifications generally, some of which consisted in bathing, he must have referred to their sprinklings as well as bathings, and must have used the word *baptisms* to denote other modes of applying water, than a total immersion.

Mr. J. replies, that "since numerous immersions were prescribed in the Jewish ritual, this application of the word *baptisms* by the apostle Paul affords no reason for ascribing to it any other beside its usual import." (P. 7.) Is it then sufficient, Mr. J. that immersion is the *usual* import of the term *baptism*? This evidently must be its *invariable* import, or your Anabaptist principles are without foundation. And does the invariable or even usual import of this term require us to limit, if not pervert, the apostle's phrase, to denote merely the *immersions* which the Jewish ritual prescribed? To say this, is to take for granted what ought to be proved, and what needs an hundred fold stronger proof than has ever yet been given to the Christian publick.

Mr. JUDSON's treatment of this passage gives occasion to a remark, which may be extended to his treatment of all those passages which he has been pleased to notice, which have been thought to favour our ideas of baptism. His *professed* object in examining them is merely to show, that they do not absolutely "*require* him to depart from" what he considers "the etymological and established interpretation of the word" βαπτίζω. (P. 6.) In pursuing this object, the question with him is not, *What is their most obvious and natural meaning?* but, *Can they not, in some way, be so tortured and glossed, as to comport with the idea that immersion alone is baptism?*

It is said "of the Pharisees and all the Jews," that "when they come from the market, except they wash, or (βαπτίζωνται) be *baptized*, they eat not." (Mark vii. 3, 4.) And when a certain Pharisee had invited our Lord "to dine with him, he marvelled that he had not first washed, or (ἰεσαρισθῆναι) been *baptized* before dinner." (Luke xi. 38.) Was it a custom with all the Jews to be *immersed* before

eating? Or did the Pharisee marvel that our Lord was not *immersed* before dinner?—If the case does not sufficiently speak for itself, it is easy to *prove* all that we need respecting it. It is easy to prove, and from the highest authority, that immersions were not statedly practised before their meals, but merely a *washing of their hands*.

MATTH. xv. 2. "Why do thy disciples transgress the tradition of the elders? For they *wash not their hands* when they *eat bread*."

MARK vii. 3. "The Pharisees and all the Jews, except they *wash their hands* oft, *eat not*; holding the tradition of the elders."

MAIMONIDES. "A man shall not need to wash his hands as oft as he eats, if he do not go abroad, or meddle with business, or go to the market, or avert his mind another way; but *if he do*, he is bound to *wash his hands* as oft as there is need of washing."*

DICTIONARY OF THE BIBLE. "The Hebrews did not so much as *eat*, nor even *sit down to a table*, till after they had *washed their hands*, by pouring water, from their fingers' ends up to their elbows."†

CALMET. "The precise professors among the Hebrews *washed their arms* up to their elbows, when returned home from market, or out of the street; fearing they had touched some polluted thing or person."‡

In view of these quotations, is it not undeniably certain, that the *baptisms* which the Jews practised previous to their meals, and which the Pharisee marvelled that our Saviour should neglect, were merely a *washing of the hands*? And is here not sufficient evidence, that the term denoting baptism is used to signify something different from a total immersion?

Mr. J. indeed supposes, that it was a custom with the Jews to *immerse* themselves before eating; and in confirmation of this, he quotes MAIMONIDES and SCALIGER. (P. 7.) His quotation from MAIMONIDES is not at all to his purpose. The opinion of this learned Rabbi has been given above. Nor is the testimony of SCALIGER much more in point. The Evangelist says of "*all the Jews*,"

* See SCOTT, in Mark vii. 3.

† In art. Purification.

‡ Dic. of Bible, in art. Baptism. See also GEORGIUS, in PEAR'S Synopsis, in Luke xi. 38; and STACKHOUSSE'S Hist. Bible, vol. 6, p. 440.

that, "except they be *baptized*, they eat not;" while SCALIGER does not intimate that *dipping* prevailed, except among "the more superstitious *part*." This pretence, therefore, and what he has adduced to support it, prove nothing, unless it be the straits to which he is driven, in attempting to defend his Anabaptist principles.

It is also said by the Evangelist (Mark vii. 4) that "there be many other things which the Jews have received to hold, as the washing, or (*βαπτισμους*) *baptisms*, of cups, and pots, and brazen vessels, and of tables."—If it is likely that, in washing, they immersed their small cups, is it at all likely that they immersed their pots and kettles, their brazen vessels and their tables? Do we find this the most convenient method of washing such articles? And especially should we, if, after the Jewish custom, we *reclined* at our meals,* and, of consequence, were obliged to construct our tables much larger than they are at present? Accordingly POOL determines, in view of the word *baptism* in this verse, that "it does not always denote *immersion*, but sometimes *washing* only, or even *sprinkling*."†

The Jews derived this custom of frequently baptizing their domestick utensils, not from the law of Moses, but "the *traditions of their elders*." (See v. 5.) Hence Mr. JUDSON's references to the law of Moses, to prove that these baptisms were uniformly immersions, are perfectly irrelevant.

Our blessed Redeemer, in view of his approaching sufferings, repeatedly spoke of a *baptism* that awaited him. "I have a baptism to be baptized with." (Luke xii. 50.) How was he baptized? Neither, I apprehend, by being *immersed* in suffering, nor by having *poured* on him the vials of Divine wrath. There is no necessity of giving to this passage any figurative interpretation; and a figurative interpretation should never be given without manifest necessity. "The body of the blessed Jesus was truly and *literally* baptized. He was *wet* and *washed* with his own tears, and sweat, and blood, when in the garden, when scourged, and when nailed to the cross. This was the baptism." And in this sense the passage furnishes decisive proof, that baptism may be performed otherwise than by immersion.

* "Which *leaned* on his breast at supper." (John xxi. 20.) † Synopsis in loc.

To the instances here adduced what will Mr. J. reply? It certainly is incumbent on him—it is incumbent on all who consider immersion essential to baptism, to show that in each of them immersion is clearly implied. Should only one escape—should only *one* instance be found of a literal *baptism* where there was *no immersion*, the whole Anabaptist theory would be overthrown.

Mr. J. has offered but one remark directly bearing on the point now before us, which has not been sufficiently examined already. He observes, speaking of βαπτίζω—“In figurative applications, this word, like all others, is probably used with some freedom. But should a few instances of this kind be found, would they be sufficient to invalidate the force of evidence resulting from the proper and general use of the word? What law will bind the subject, if he is at liberty to depart from the proper and general interpretation of the principal term, and affix to it a signification which is drawn from some rare figurative application?” (P. 4.)—In answer to these inquiries, it will be sufficient to propose two or three others. In what way shall the literal signification of a word be ascertained, if persons are allowed to pronounce every signification figurative, which does not precisely square with their pre-conceived opinions? Is not this the manner in which the Socinian clears himself of the divinity of Christ? Is not this the very course which the heretick and schismatick have uniformly followed? And admitting the propriety of this course, will it be possible, at this day, to establish any one doctrine of revealed religion?

We have now fully examined the Greek word βαπτίζω. We have considered its *etymology*, adduced respectable *authorities*, and traced it in its *general use*. And we invariably arrive at the same conclusion—it *cannot uniformly signify immersion*. This conclusion places another on an immoveable basis—*immersion cannot be essential to Christian baptism*.

SECTION III.

Proof that Immersion is not essential to Baptism.

4. "THE *circumstances* attending the instances of baptism recorded in the New Testament, plainly indicate" some other mode besides "immersion."—Mr. J. adduces these circumstances, to show that immersion is essential. "John baptized *in the river Jordan*, and in Enon, *because there was much water there*. Philip and the eunuch *went down both into the water*." (P. 9.)—Strange! that in examining "the circumstances attending the instances of baptism recorded in the New Testament," he should notice but one single instance in which baptism is allowed to be a Christian ordinance! Why did he not consider the baptism of the three thousand, of Paul, of Cornelius, and the jailer, and show that the circumstances attending *these* plainly indicated immersion?—Let, us, however, follow him, and examine the *baptism of John*. That this great reformer and prophet baptized at Jordan and Enon, is no conclusive evidence that he practised immersion. The convenience of those multitudes which constantly thronged him, made it necessary that he should reside in the vicinity of "much water."—Many circumstances of his baptism seem inconsistent with immersion, and render it nearly certain that he practised some other mode. He baptized "in the *wilderness*," as well as at Jordan. (Matth. iii. 1.) He baptized *with water*, as well as *in it*. (Mark i. 8.) He baptized in the open fields, where there were no accommodations for a change of apparel. And above all—he baptized vast multitudes in a short space of time. None have computed his ministry to be more than a year and an half. In this period, he baptized "Jerusalem, and all Judea, and all the region round about Jordan." (Matth. iii. 5.) He baptized, on the smallest estimate we have ever yet seen, 500,000 persons. In order to immerse these in one year and an half, allowing only a minute for the immersion of each, he must have been constantly in the water every day, for more than fifteen hours. Is it credible that he should do this? Especially is it, since we are assured that he

"did no miracle?" (John x. 41.) Is it credible, then, that in ordinary cases John baptized by immersion?*

Mr. J. has also noticed the circumstances of the eunuch's baptism. Suppose we at once grant that the eunuch was immersed. This would be merely granting that *immersion is baptism*—a point which we neither need, nor wish, to call in question. We, however, see no reason to suppose that the eunuch was immersed. No circumstance indicates it, except it is said that both he and Philip went down into, or (*is*) *to*, the water; and afterwards came up out of, or (*is*) *from* it. (Acts viii. 38.) And these they might, and probably would have done, had the eunuch been sprinkled.†

The baptism of the three thousand next claims our attention. The scriptures afford us not a single incident that would lead to the conclusion that this multitude were immersed. On the contrary, they furnish many circumstances which indicate the necessity of some other mode. The occasion was unexpected; the multitude were principally strangers, and had made no previous preparation for a change of garments; they were in Jerusalem, "twenty miles from Jordan and Enon;" no publick baths had been engaged, or could be, as the whole city was violently opposed to the Christians; no mention is made of their leaving the place, not even the *house* where they were assembled; and above all—the *time was short*. The apostles came together at "the third hour," or nine o'clock. Besides the discourse of which we have an epitome in the Acts, it is said they "testified and exhorted with *many other words*." (Acts ii. 40.) Three thousand were awakened, convinced, converted, professed their faith in Christ, and concluded to be baptized. All these transactions could not possibly have passed in less than four hours. Five hours now remained; and three thousand were to be baptized by twelve men. Could they be immersed? Bating the time which must unavoidably elapse in repairing to the water, and making the necessary preparations; were each of the apostles to be constantly employed, but a trifle more than a minute could be allotted for the immersion of each.—In order to avoid these difficulties, Mr. J. observes,

* See CHAPLIN on the Sacraments, pp. 111—118.

† See HENRY's Commentary on the place.

in the first place, it is not recorded that the three thousand "were baptized the same day, but that they were added to the disciples." (P. 7.) It is recorded that "they who *gladly received the word* were baptized." (Acts ii. 41.) And were any added to the disciples who did not "gladly receive the word?" If not, none were added to the disciples who were not baptized.—He farther suggests, that, were they all baptized the same day, it would not be impossible for the twelve, assisted by the seventy, and perhaps by the hundred and twenty, to administer the ordinance by immersion. (P. 7.) Were, then, the whole hundred and twenty, females as well as males, officially qualified to administer baptism?—The whole chapter makes it evident, that none were employed in this matter but the twelve apostles. When Peter lifted up his voice and preached, it is said he stood up "with the *eleven*." (Acts ii. 14.) And when the multitude "were pricked in their heart," they sought for direction "to *Peter, and the rest of the apostles*." (V. 37.)* There cannot, therefore, remain a doubt, that the three thousand were baptized the same day they believed, and by the hands of the twelve apostles. They were undoubtedly baptized in the house, where they first assembled, and probably by *affusion* or *sprinkling*.†

In the baptism of Paul, nothing looks like immersion, but every circumstance appears against it. He had been three days in Damascus, "without sight, and neither ate nor drank." (Acts ix. 9.) Ananias comes in, and salutes him as a Christian brother. Immediately he rises up, and receives the ordinance of baptism. And after baptism, "when he had received meat, he was strengthened." He does not repair to a river or a bath, or even leave the room; nor is it likely that in his weak state he was able to leave it; but there he rises up, and is baptized.—With the precise mode of Paul's baptism we do not pretend to be acquainted; but we do suppose it almost *demonstrably* certain, that he was not immersed.

The instance of Cornelius and his family is equally convincing. They believed, on the preaching of Peter; the

* Compare Acts i. 26, with ii. 1. See also ii. 42, 43.

† WITSIUS' *Œcon. of Cov.* vol. iii. p. 392. See also REED's *Apology*, pp. 215—219; and DA J. SCOTT, in Acts ii. 41.

Holy Ghost fell on them; and the astonished apostle, perceiving the event, exclaimed—"Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?" (Acts x. 47.) "*Can any man forbid water*"—i. e. that it *should be brought*? "Is not this the most natural and obvious meaning—an idea which the form of words and mode of expression instantly and fully excite in our minds? Accordingly there is no hint of their going abroad, or of any other preparation in order to baptism, than that of bringing a little water into the room. The history leads us to believe that they were baptized, at the very juncture when Peter commanded it, and in the very apartment where they were then assembled."*

The circumstances of the jailer's baptism prove as conclusively as evidence of this nature will admit, that he and his family were not immersed. "They were baptized at home, at midnight, and at the very same hour in which they believed."† (Acts xvi. 33.) We have abundant reason to suppose, that during the whole transaction, Paul and Silas never left their prison. They would not leave it the succeeding day, till those who had unjustly apprehended and beat them, came and honourably brought them out. Shall it be believed, then, that they left it in a clandestine manner the night before, regardless of the very strict charge the jailer had received to keep them safely, and this, too, at a moment when every one was awake, and the whole city had been roused and terrified with an earthquake? Shall it be supposed that in their bruised and distressed condition of body, they exposed themselves to the dangers and the damps of night, and went abroad, and into the water, for the purpose of immersion? The thing is absolutely incredible.‡—Accordingly Mr. J. does not even pretend, that Paul and Silas went out of the prison. His theory is, that the prison was furnished with a bathing place, or "tank of water." (P. 7.) If the Spirit of God had informed us that there was in this prison a collection of water, sufficiently large, and in perfect preparation, for the immersion of a whole family, we should doubtless

* Dr. OSGOOD. See also DOD, Fam. Expos. on Acts x. 47; and WHITBY in loc.

† Dr. LATHROP's Discourses, p. 21.

‡ See FLAVEL's Works, vol. ii. p. 432; and Dr. J. SCOTT, in Acts xvi. 33.

have believed it. But Mr. J. will excuse us if we do not feel the force of his conclusion, because the yard of the prison in Calcutta, and (as he says) the "prison yards in the east, as well as the yards and gardens of private houses, are usually," at the present time, "furnished with tanks of water," that *therefore* there was, more than seventeen hundred years ago, such a collection of water in the prison at Philippi. Nothing, in short, can be more unfounded, than the idea that the jailer and his family were immersed in prison.

We have now examined the circumstances of some of the principal instances of baptism recorded in the New Testament, and we are greatly mistaken, if they do not clearly indicate some other mode besides immersion.

5. Immersion was never considered *essential* to baptism, till the appearance of the Anabaptists, in the sixteenth century. That immersions have been practised in every age of the Christian church, and that they have been more generally practised at some former periods, than they at present are among the Congregationalists of New-England, I see no reason to deny. Nor do I see any reason to doubt, that they have more generally prevailed at *some* former periods, than they did in the days and under the ministry of the apostles. Persons have not unfrequently been ready to *overdo* in the *externals* of religion, while they have done little or nothing in respect to religion itself. The Pharisees, not satisfied with the yoke of the ceremonial law, must add to it "the traditions of the elders:" Peter, not satisfied with that degree of washing which his Master saw was proper, exclaimed—"Not my feet only, but also my hands and my head." (John xiii. 9.) And some Christians in past ages, not satisfied to be baptized by affusion or sprinkling, which is as much as their Saviour requires, must be plunged completely under water. Yea, in some periods of the church, persons have not been satisfied even with this. They must be immersed three times. They must be immersed naked. They must have water applied to their faces subsequent to immersion. They must be attired in white for a certain number of days afterwards, in token of their purity.*

*See WIGGERS' Econ. of Gov. vol. iii, p. 394; VOSSIUS' Disput. i. de Bap. th. 9; Dr. LATROFF'S Dis. on Bap. p. 23; Dr. REED'S Apol. p. 80; JUDSON'S Sermon, p. 15.

These facts are adduced, to show the *propensity* there is in man to perform more than is needful in the *externals* of religion. It is owing to this propensity, that immersions have, in some ages, more generally prevailed than they did under the ministry of Christ and his apostles.

We propose it, however, as an indubitable fact, that immersion never has been considered *essential* to baptism, till within a few centuries of the present time. We say *essential*; for this, it will be recollected, is the precise point in dispute. We freely admit that immersion is baptism. We admit it is a mode which has been more or less practised, perhaps in every period of Christianity. We are perfectly willing Mr. J. if he pleases, should prefer this mode to all others. But we are not willing he should make it *essential*. We are not willing he should nullify every other mode. We are not willing he should re-baptize those to whom water has been once applied in the name of the Trinity.

That immersion was not deemed *essential* to the ordinance in the early ages of the church, appears from those very quotations which Mr. J. has made to prove the contrary.—It is a self-evident truth, that when that which is *essential* to a thing is wanting, the thing ceases to exist. Remove roundness from a ball, and it is no longer a ball. Remove hardness from a stone, and it is no longer a stone. And, on the same principle, if immersion is *essential* to baptism, where there is no immersion, there is no baptism. Accordingly, if the primitive Christians had considered immersion *essential* to baptism, when they could not have practised immersion, they would have practised nothing. Did they pursue this course? *Never*—if we may credit the witnesses of Mr. J. He quotes VENEMA, where, speaking of the third and fourth centuries, he says, “*as-persion* was used in the last moments of life; where there was not a sufficient quantity of water;” and “in cases of necessity.” He quotes SALMASIUS, testifying that “persons confined to their beds were baptized in a manner of which they were capable; the whole body had water *poured* upon it.” (P. 12.) Here is *conclusive* proof that the primitive Christians did not consider immersion *essential* to baptism.

But, says Mr. J. "those who were thus baptized by pouring, were called *clinicks*, not *Christians*, and were prohibited the priesthood." (P. 10.) Those who were baptized on their beds in sickness were called *clinicks*, from the Greek, *κλινη*, a bed; but was this inconsistent with their being called *Christians*? NOVATIAN was called a *clinick*; was he not also called a Christian? Could he be bishop of Rome, the first Christian church, and not be called a Christian?—But the *clinicks* were afterwards canonically prohibited the priesthood. Why? Mr. J. has not explicitly answered this question; though he is careful we should understand it was because they had not been immersed. He certainly had the means of being better informed. The reason why they were prohibited the priesthood was, their *sincerity* was questioned. They had not made that *open* profession which was deemed necessary. They had not gone forth in face of a persecuting world, and taken upon them the Christian name. "Baptism, in that age of the world, exposed persons to the most dreadful persecutions; especially if they undertook the work of the gospel ministry. If, therefore, any person neglected baptism until visited with sickness, this neglect of duty rendered his character liable to suspicion." Accordingly the council of *Neocæsarea* decreed the following, viz. "He who is baptized when sick, ought not to be made a priest; *for his coming to the faith is not voluntary, but from necessity*; unless his diligence and fidelity do afterwards prove commendable, or the scarcity of men fit for the office do require it."*

I can find no evidence that either the lawfulness or validity of *clinick* baptism was ever disputed. The case of the *clinicks*, therefore, and the sum of the quotations we have adopted from Mr. J. instead of proving, what he intended, that immersion was in primitive times considered *essential* to baptism, ineontestably prove the contrary.

Mr. J. has the following quotation from Bishop TAYLOR. (P. 12.) "It was a formal and solemn question made by MAGNUS to CYPRIAN, whether they are to be esteemed right Christians, who were only sprinkled with water, and not *washed* or dipped."—It was no question, then, in the early days of MAGNUS and CYPRIAN, wheth-

*In REED'S Apology, p. 245.

er *washing* be a lawful and valid mode of baptism. And why was it a question whether those should be esteemed right Christians who were only *sprinkled* with water, unless there were persons then who claimed to be esteemed right Christians, who had been baptized by *sprinkling*?—But let us hear the answer of CYPRIAN, as also quoted by Mr. J. (P. 12.) “In the saving sacraments, when necessity obliges, and God grants his indulgence, (*divina compendia*) the shortest ways of transacting divine matters* confer the whole on believers.”—Had we no other parts of CYPRIAN’S answer but this single sentence, we could scarcely wish for a more formal declaration, that he did not consider immersion essential. Happily, however, we have more of his answer at hand. “I would use,” says he, “so much modesty and humility, as not to prescribe so positively, but that every one should have the freedom of his own thoughts, and do as he thinks best. For the contagion of sin is not, in the sacrament of salvation, washed off, by the same measures as the dirt of the skin and of the body is washed away. There is no necessity of soap, or of a large pool, or fish-pond. It is in another way that the breast of a believer is washed; after another manner that the mind of man is by faith cleansed.” Here follows the sentence which Mr. J. has quoted. CYPRIAN afterwards proceeds to argue in favour of aspersion, by quoting and applying these words of the prophet: “I will *sprinkle* clean water upon you, and ye shall be clean.”† (Ezek. xxxvi. 25.)—After this account of the matter, Mr. J. is welcome to every advantage he can possibly derive from the testimony of this learned father. And it ought to be noticed, that CYPRIAN is nearly the only author of any considerable antiquity‡ whom he has quoted in this part of his work.

Hitherto we have examined the subject chiefly by the help of Mr. JUDSON’S quotations. We have proved that immersion was not, in the primitive ages, deemed essential, by those very witnesses whom he has adduced to prove the contrary.

The following facts and testimonies will place this truth in (if possible) a still more clear and convincing light.

* This is the translation adopted by Doctors LATHROP and REED.

† In REED’S Apology, p. 245.

‡ CYPRIAN flourished within 150 years of the apostolick age.

"ST. LAWRENCE, a little while before he suffered, baptized with a pitcher of water one of his executioners."*

"NOVATIAN became a Christian about one hundred years after the apostles; and when visited with sickness, baptism was administered to him, according to the custom of those times, by affusion or sprinkling."†

"BASILIDES is also mentioned by EUSEBIUS, as having been baptized in prison."‡

CONSTANTINE the Great, "being clothed with a white garment, and laid upon his bed, was baptized in a solemn manner by EUSEBIUS, Bishop of Nicomedia."§

The AUTHOR of Letters to Bishop HADLEY, a learned and professed Baptist, admits that "for thirteen hundred years successively after the apostles, *sprinkling* was permitted upon extraordinary occasions."||

ZELONUS. "Dipping was formerly more used, especially in the hot countries of Judea; but this mode was not universally practised, or essential to the ordinance of baptism."‡

ZANCHIUS. "As in a matter of liberty and indifferency, the church sometimes followed one ceremony, and sometimes the other, as she judged most expedient."¶

CALVIN. "Nothing of the substance of baptism is wanting, while the symbol of water is made use of, for the ends which Christ hath appointed. The substance being retained, the church *from the beginning* enjoyed a liberty of using *somewhat different rites*."‡

Dr. WALL. "In extraordinary occasions, baptism by *affusion of water on the face* was by the *ancients* counted sufficient baptism." Of this, he says, there are "*many proofs*."—"In the fifth century, baptism was administered in France indifferently, by immersion and *aspersion*."†

"ESTIUS, referring to times long before the year thirteen hundred, witnesseth that the ceremony of *pouring on water had been much in use*."**

BONAVENTURE, who was born about the year twelve hundred, "saith that in his time pouring was much observed in the French churches and some others."**

* WALL's Hist. Inf. Bap. vol. ii. p. 356. † Ibid. pp. 353 and 357.

‡ In REED's Apology, pp. 243, 113, and 240.

§ DUPIN's Eccl. Hist. vol. ii. p. 84; also, MILLAR's Hist. of Prop. of Chris. vol. i. p. 392. Other instances may be seen in ARNDT Lex. Antiq. Eccles. p. 66.

|| Plain Account, &c. p. 16.

¶ In P. CLARE's Scrip. Grounds of Inf. Bap. p. 128. ** Ibid. p. 129.

Dr. DODDRIDGE, speaking of the primitive ages, says, "I suppose immersion was often, though *not constantly*, used."*

Pres. WILLARD. "Though in the primitive times the ceremony of immersion was the most frequently used, yet in the colder regions where religion was entertained, *they used aspersion*."†

Dr. REED. "We *do know* that dipping and sprinkling were both practised in the second century; and each practice hath been continued from that period to the present time."‡

Dr. LATHROP. "So far as the practice of the ancients is of weight, it proves all that we contend for. We don't say that immersion is unlawful, or a mere nullity. We say it is not necessary; that affusion is sufficient; and *so said the ancient church*."§

In view of these authorities, the publick will be able to judge of the opinion and practice of the primitive saints, in respect to baptism. That they frequently baptized by immersion, we see no reason to doubt; but that they ever considered this mode *essential*, we positively deny. In short, we have no account that immersion was, in any age, or by any sect, supposed essential to baptism, till the appearance of the Anabaptists in the sixteenth century.¶ We may safely conclude, therefore, that such an opinion in respect to this ordinance, is not conformable to the scriptures of truth.

Mr. J. has but two arguments in favour of exclusive immersion, which have not already been considered, and, it is believed, refuted. "The idea of immersion," says he, "is the *only one* which will suit all the various connexions in which the word" denoting baptism "is used in the New Testament."|| (P. 9.)—Will the idea of *immersion* suit all

* Fam. Expos. on 1 Cor. i. 16.

† Lectures on Catechism, p. 846.

‡ Apol. for Inf. Bap. p. 239. A work which we can heartily recommend, and to which we acknowledge ourselves deeply indebted.

§ Discourses on Bap. p. 23. See also Don. Fam. Expos. on Acts viii. 35; SCOTT'S Comment. on Matth. ii. 6, and Rom. vi. 4; LIGHTFOOT'S *Horæ Hebraicæ*, in Matth. iii.; Dr. A. CLARKE'S Comment. on Mark xvi. 16; *Hor. Sæd.* Div. vol. ii. p. 304.

¶ See Dr. WORCESTER'S Letters to Dr. BALDWIN, p. 123.

|| A considerable part of what Mr. J. has offered under this, his fifth particular, is taken *verbatim* from BOOTH'S *Pedobaptism Examined*. See chap. ii. pp. 37, 38. He ought to have quoted, and given him credit.

these various connexions? Take but a single instance. "John indeed baptized *with* water." (*ἰσχυρίσεν ὕδατι*. Acts i. 5.) Is it less improper to speak of an immersion *with* water, than of a sprinkling or washing in it?—In this argument it is *taken for granted*, that the word "used to denote the ordinance of baptism has *one uniform meaning*, which is applicable in *every instance*." (P. 9.) But this proposition really *needs proof*. It is the very point in dispute. We do not believe that the word denoting "baptism has one uniform meaning which is applicable in every instance." We do not believe, in other terms, that there is but *one valid mode of baptism*. The idea of *wetting*, without doubt, enters constantly into the literal meaning of this word; but persons may be *wetted* in different modes, and in each be equally baptized.—There is probably no one word, "which will suit all the various connexions in which the word denoting baptism is used in the New Testament." This fact should convince us, that no precise mode of applying water has been enjoined, or is essential to the ordinance.

Mr. J. adduces the practice of the Greek church, "who certainly understand their native language better than foreigners," as proof that immersion is essential to baptism. (P. 9.)—The signification of words varies with every age. This remark is so common, and so obviously true, that instances to justify it need not be adduced. The word *βαπτίζω* may not convey precisely the same idea to a modern Greek, that it conveyed in the days of Homer or of Paul. While, therefore, it is true, that the Greeks "understand their *native* language better than foreigners," it may not be true that they better understand the meaning of this word, as used by the writers of the New Testament.

But we deny that the Greeks consider immersion *essential* to baptism. Probably this is the mode in which they usually administer the ordinance; but they frequently administer it in other modes.* This is proved from those very quotations which Mr. J. has made to disprove it. He has brought in Dr. WALL, who testifies that "they hardly count a child, except in case of sickness, well baptized without immersion." (P. 10.) This necessarily in-

* See P. CLARK's Scrip. Grounds of Inf. Bap. p. 126.

plies, that in cases of sickness, if not in others, they do count their children "*well baptized*," though they have not been immersed. It implies, therefore, that in their opinion immersion is not *essential*; and this is all for which we contend.

We conclude this part of our Treatise with two obvious deductions.

1. If immersion is not *essential* to baptism, then for any to be re-baptized because they have not been immersed, is altogether unjustifiable. Baptism is now the seal of God's immutable covenant. Wherever it has been administered, it implies that *God has promised*. Hence the virtual language of a second baptism is—" *We will not believe our Maker, unless he will promise a second time.*"

We do not charge all who have been re-baptized with this impiety. Their palliation is, *they have done it ignorantly*.

2. If immersion is not *essential* to baptism, then for those churches who practise immersion to refuse communion with those who do not, is altogether unjustifiable. Alas! what dissensions among brethren—what schisms in the church—what rents in the seamless coat of Christ—have been occasioned by this bar and bone of contention, *the principles of close communion*! Blessed Redeemer! Is not the period at hand, when the members of thine own body shall no longer be torn asunder; and when the children of thine own house shall be willing to sit down together, at the same table and feast of love!

END OF PART I.

PART II.

On the Proper Subjects of Christian Baptism.

INTRODUCTION.

THERE is unhappily a difference of opinion between us and the Baptist brethren, in respect not only to the *mode*, but the *subjects* of Christian baptism. It is important, in the very commencement of the present discussion, that this point of difference should be precisely understood. It is not, whether unbaptized adults, who *give no evidence* of faith, are proper subjects of the ordinance. We agree with them that they *are not*. Hence we agree with them in admitting the full force of those precepts which enjoin repentance and faith on adults, in order to baptism. Neither is it, whether those unbaptized adults, who *give evidence* of faith are proper subjects. We agree with them that they *are*. The sole point of difference between us and them, in respect to the proper subjects of baptism, is this—*We affirm, and they deny, that those children who are under the care of believing, covenanting parents, should be baptized.**

To establish and defend what is here affirmed, is our principal object in the ensuing remarks.—It will be necessary, in some of the first sections, to attend to subjects that have rather an indirect, though an important, bearing on the point under consideration. We claim herein the indulgence of the Christian publick.

* It will perhaps be said, that we differ from the Baptists in another important point. *They affirm, and we deny, that those believers who have been baptized in infancy, should be re-baptized.* But why do they affirm that such should be re-baptized? Because they consider infant baptism wrong. And why do we deny that such should be re-baptized? Because we consider infant baptism right. The difference, therefore, respects infant baptism only; and the point is left precisely as we have stated it above.

SECTION I.

The Visible Church of Christ the same, under every dispensation, and in every age.

"My Dove, my undefiled is but one; she is the only one of her Mother."

CANT. vi. 9.

1. THE identity of the *visible* church of Christ, in every period of the world, may be argued from the identity and perpetuity of the *real* church.—As a visible saint is one who *appears* to be a real saint, so the visible church, in its most extended sense, is a body which *appears* to be the real church of Christ. Can we, then, conceive of two *distinct visible* churches, while we admit the identity and perpetuity of the *real* church? In other words, can we conceive of two bodies *visibly distinct*, which yet *appear* to be the same? *—It is manifest, from the absurdity of such a supposition, that if the *real* church has been the same in all periods of the world, this must be true also of the *visible* church.

2. The visible church has ever been the same, since it has ever been a *gospel* church. That the visible church is at present on a gospel foundation, need not be proved. And that the church of Israel stood on the same foundation, is as certain as that it was in any sense a church of God. For why should God separate any people from the world to be his church, and not place them on a gospel foundation, unless it were to damn them? But if the visible church has ever been a gospel church, has it not ever been essentially the same?

3. The visible church, under both dispensations, has been equally the *church of Christ*. Under both, it is represented as the *bride* of Christ.† Must it not, then, be the same, under both? Or did our adored Redeemer, "on his publick appearance, cast off his anciently beloved Zion,

* Mr. J. admits the perpetuity and identity of the *real* church of God. (P. 28.) He admits, also, that there existed a *visible* church in the family of Abraham. (P. 29, *et alibi*.) Still he denies that this is the same body as the visible church under the present dispensation. (P. 28.) Here, then, are two *distinct visible* churches; or two bodies *visibly distinct*, which yet *appear* to be the same.

† Jer. iii. 14; Rev. xxi. 9.

notwithstanding her elevated hopes and joyful songs, and notwithstanding his solemn protestations that he would never forsake her, and take to himself another bride?"

It is represented, under both, as the *house* of Christ. That same Jesus, "whose house are we" as Christian professors, builded and possessed that *house* or *church* in which "Moses, as a servant, was faithful." (Heb. iii. 2—6.)

It is represented, under both, as the *flock* of Christ. He who is now styled "the great *Shepherd of the sheep*," is spoken of in the Psalms as "the *Shepherd of Israel*."*

Indeed it is represented, under both, as the *property* of Christ. The same glorious Personage who hath "*bought us with a price*," when he appeared in the church of Israel, is said to have "*come to his own*."†

But if the visible church, under both dispensations, has been equally the church of Christ, has it not been, under both, the same?

4. The visible church, under both dispensations, has *professed the same religion*.—It will not be questioned that the Jewish brethren were professors of religion. Nor will it be questioned that they professed the *true religion*, which God gave them.‡ "Thou hast avouched the Lord this day," says Moses, "to be thy God, to walk in his ways, to keep his commandments, and to hearken to his voice." (Deut. xxvi. 17.) I ask, then, has not true religion been invariably the same? Has there, since the fall, been more than one way from earth to heaven? If, then, the church, under both dispensations, has professed the true religion, has it not, under both, professed the same religion? Hence, has it not, under both, been essentially the same church?

5. The visible church has been constantly subject to essentially the *same requirements*. As God now requires his people to be holy, for he is holy; so he anciently required the same. "Ye shall be holy, for I the Lord your God am holy."§ As he now requires his people to love him with all the heart, soul, mind, and strength; so he anciently required the same. "Thou shalt love the Lord

* Ps. lxxx. 1; Heb. xiii. 20.

† John i. 11; 1 Cor. vi. 20.

‡ Mr. J. concedes that "the Jews, as a nation, professed to rest in Christ." (P. 29.) Dr. BALDWIN does the same. See his works on Baptism, pp. 240 and 242.

§ 1 Pet. i. 16; Lev. xix. 2.

thy God with all thy heart, and with all thy soul, and with all thy might.”* As he now requires his people to believe on the Lord Jesus Christ, so he anciently required the same. Else why were the Jews cut off for unbelief? (Rom. xi. 20.) As he now requires his people to “do good to all,” shun every vice, and “love their neighbour as themselves;” so he anciently required the same. “Thou shalt love thy neighbour as thyself. Do justice, love mercy, and walk humbly with thy God.”†

Let us here stop one moment, to consider some of Mr. JUDSON’S assertions respecting the qualifications for membership in the church of Israel. “To be descended from Abraham,” says he, “in the line of Isaac and Jacob, was sufficient to introduce the subject into this church.” (P. 30.)—If it was sufficient to *introduce* him, it was not sufficient to *continue* him there. The Jews were not broken off because they were not the “descendants of Abraham, in the line of Isaac and Jacob;” but “because of their *unbelief*.”—“Persons of Gentile extraction,” he adds, “who were purchased by Jews, or wished to enjoy the privileges of Jews, could be introduced into this church by circumcision. Whether any other requisite to admission was appointed by God, we are not informed.” (P. 30.)—Does Mr. J. believe that a Philistine, for instance, who continued a *professed worshipper of Dagon*, could become a regular member of that church which, he admits, “*professed to rest in Christ*,” merely by receiving the external mark of circumcision?—In a word, the visible church has been subject to essentially the same requirements, under both dispensations. Is not this good evidence that it has ever been the same?

6. Essentially the *same promises* were made to the visible church under the former dispensation, which are made to it now.—God now promises his people all *needful temporal* blessings; and to his ancient covenant people he promised the same.‡ He now promises his church that he will never leave her, or cease to be her God; and to the church of Israel he promised the same. “Fear thou not, for I am with thee; be not dismayed, for I am thy God.”§ He now promises to preserve and defend his

* Mark xxi. 30; Deut. vi. 5. † Mark xii. 31; Lev. xix. 18; Mic. vi. 8.

‡ Matth. vi. 33; Lev. xxvi. 3—6. § Matth. xxviii. 20; Rev. xxi. 7; Is. xli. 5.

church; and under the former dispensation he promised the same. "The Lord of hosts will defend Jerusalem, and passing over, he will preserve it."* He promises to build up the present visible church; and to the church of Israel he promised the same. "I will build thee, and thou shalt be built, O virgin of Israel! I have loved thee with an everlasting love."† He has promised to give the kingdom to his little flock under the gospel; and to his ancient Zion he promised the same. "Kings shall be thy nursing fathers, and queens thy nursing mothers;" and "the nation and kingdom that will not serve thee, shall perish."‡—Is it possible that the subjects of such similar promises should be perfectly distinct?

7. The church, under both dispensations, has been subject to *similar discipline*. The direction of Christ now is—"If thy brother trespass against thee, go and tell him his fault." Formerly it was—"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."§ The direction of Christ now is—"If thy brother repent, forgive him." Formerly it was—"When the offender shall bring his sin-offering, and in token of repentance lay his hand upon its head, the victim shall be slain, and he shall be forgiven."|| The direction of Christ now is—"If the offender will not hear the church, but continues presumptuously obstinate, let him be cut off, and become to you as an heathen." Formerly it was—"The soul that doeth aught presumptuously, and will not hearken to the priest, nor to the judge, the same hath reproached the Lord, and that soul shall be cut off from his people,"¶—Does not this *similarity of discipline* under both dispensations very clearly indicate that the church has been essentially the same?

* *Thess. iii. 3; Matth. xvi. 18; Is. xxxi. 5.* † *Acts xv. 16; Jer. xxxi. 3, 4.*

‡ *Luke xii. 32; Is. xlix. 23, and lx. 12.* The apostle Paul frequently quotes the promises made to the ancient church, and applies them to the Christian church. See particularly *2 Cor. vi. 16—18, and vii. 1.* Having quoted, in the last of the sixth chapter here referred to, some of the promises made to the ancient church, he begins the seventh by saying—"Having, therefore, these promises, let us cleanse ourselves," &c. How could he represent the Corinthian church as *having these promises*, and as being under consequent obligations to cleanse themselves, unless he considered them the same body with the ancient church, to which these promises were made?

§ *Matth. xviii. 15; Lev. xix. 17.*

|| *Luke xvi. 3; Lev. xv.*

¶ *Matth. xviii. 17; Numb. xv. 30; Dent. xvii. 12.*

8. The church, both before and after Christ, has used, in some respects, the *same forms of worship*. We refer particularly to the Psalms. These were anciently the songs of Zion. They were stately used in the church of Israel. Nor has the visible church ever laid them aside. Even the Baptists themselves, who seem so much interested to degrade the ancient church of God, have never ceased to sing her Psalms. Is not here striking evidence that the church has ever been the same? Can those religious bodies be perfectly distinct, which can consistently and stately adopt the same forms of worship?

9. The visible church in all ages has consisted of similar characters, and been marked by similar vicissitudes. Both before and since the Christian era, it has been made up "of good and bad members—of real saints and hypocrites." Some of the best of men, and some of the worst, have from time to time, under both dispensations, been found within the pale of the church. "Revivals and declensions, divisions and sects, defects and excellencies, have existed in it, and been common to it, in all past ages; which fact shows its identity in each and every period of time, from its commencement to the present moment."*

10. Under both dispensations, the church has been spoken of and addressed in *similar language*.—Christ said of his ancient covenant people—"I will declare thy name unto my brethren; in the midst of the congregation I will praise thee."† Of his professing people it is still said—"He is not ashamed to call them brethren."‡ In the following language God addressed his ancient church—"If ye will obey my voice, and keep my covenant, then shall ye be a peculiar treasure unto me, above all people. And ye shall be unto me a kingdom of priests, and an holy nation." In similar language he addresses his church now—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."§ God said of his ancient church—"I will walk among you, and will be your God, and ye shall be my people." He says of his church now—"I will dwell in them, and walk in them, and I will be their God, and they shall be my people."¶—Is not the

* D. PORTER'S *Diss. on Baptism*, pp. 24, 25. † Ps. xxii. 22; Heb. ii. 11.

‡ Ex. xli. 5, 6; 1 Pet. ii. 9. § Lev. xxvi. 12; 2 Cor. vi. 16.

identity of the church clearly taught, in this *similarity of language* which God has held respecting it, in every age?

11. The *prophecies* of scripture clearly evince, that the present visible church is the same with the church of Israel.—John the Baptist predicted of him who should come after him, not that he should *destroy*, but that he should “thoroughly *purge* his floor.” (Matth. iii. 12.) Christ did indeed *purify* his church, but he never *destroyed* it.*—Our Saviour predicted, that many should “come from the east, and from the west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven,” while “the children of the kingdom should be cast out, into outer darkness.” (Matth. viii. 11, 12.)—By the phrase, “kingdom of heaven,” we cannot here understand the kingdom of future glory; for none of the children of this kingdom will ever “be cast out into outer darkness.” The phrase, then, must denote in this place, as it does in many others, the *visible church*. Hence the prediction of our Saviour was, that when the Jews, “the natural branches,” were broken off, the Gentiles should come, and sit down in the same visible church “with Abraham, Isaac and Jacob.”—In the parable of the vineyard, Christ clearly foretold, that the same vineyard, or *church*, in which the Jews had done wickedly, should be taken from them, and given to others. “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”†

In proof of the same point, we might adduce a multitude of quotations from the prophecies of the Old Testament. Whoever will peruse candidly the ninth chapter of Isaiah, and indeed all the ancient predictions of the ingathering of the Gentiles, will be satisfied that they relate, not to the building up of a new church under the gospel, but to the enlargement of the very same church which then existed in Israel.—The force of this part of the argument, Mr. J. endeavours to evade. “Some of these prophecies,” says he, “relate to the final conversion and

* The period of Christ's advent is spoken of by the apostle Paul as “the time of reformation.” (Heb. ix. 10.) On the theory we oppose, this must have been to the ancient church a time, not of reformation, but *destruction*. Reformation necessarily implies the *continuance* of the thing reformed.

† Mark xii. 9; Luke xxi. 16; Matth. xxi. 43.

restoration of the Jewish people." Suppose they do; will the converted, restored Jews be distinct in their church standing from the converted Gentiles? "Others" he adds, "belong to the true church of God, the perpetuity and identity of which no one denies." (P. 28.) In answer to this remark, we quote but one passage out of many. The prophet Isaiah, addressing the church, says—"The children which thou shalt have, after *thou hast lost the other*, shall say again in thine ears, The place is too strait for me—give place to me, that I may dwell. Then thou shalt say in thine heart, Who hath begotten me these, seeing *I have lost my children*, and am desolate, a captive, removing to and fro?" (xlix. 20, 21.) Will Mr. J. pretend, that this prediction belongs to the *real*, as distinct from the *visible* church of God? Has the *real* church ever lost any of its children? Has any *real* saint ever fallen away?—In short, it cannot be denied that this prediction relates to the *visible church of Israel*; and establishes the fact, that converted Gentiles under the new dispensation are children and members of this very church.

12. The sameness of the church under both dispensations is certain, from the *declarations* as well as the prophecies of scripture. The apostle abundantly teaches, in the eleventh chapter of Romans, that the believing Gentiles are grafted into the same olive tree from which the unbelieving Jews were broken off, and into which the restored Jews shall be grafted again.—What shall we understand by the "olive tree?" Jeremiah, addressing the church, says—"The Lord called thy name a *green olive tree*; fair, and of goodly fruit." (xi. 16.) Of the *church in Israel*, the prophet Hosea says—"His branches shall spread, and his beauty shall be as the *olive tree*." (xiv. 6.) "The olive tree," therefore, represents the *visible church of God*. From this, the unbelieving Jews were broken off. Into *the same*, the believing Gentiles were grafted. And into *the same*, the restored Jews will at length be grafted again. The sameness of the church, therefore, under both dispensations, is in this chapter *incontestably established*.

How does Mr. J. interpret this instructive allegory? "The olive tree," he says, "may represent *the Messiah*, as presented in the promises." And how did the Jews,

as a people, belong to the Messiah? *By profession,** he answers—"the Jews, as a nation, *professed* to rest in him" (P. 29.) If, then, he will be consistent, he will proceed and say—"When the Jews were broken off, they renounced their *profession of faith in Christ*. When the Gentiles were grafted in, they came forward, and made *the same profession* which the apostate Jews had renounced. And when the posterity of Abraham shall be grafted in again, they will be re-united to Christ, by *the same profession*." If this interpretation is more favourable than ours to Mr. JUDSON'S system, he is welcome to every advantage he can possibly derive from it. We will only insist that he should follow it throughout, and be consistent with himself.—We purpose to introduce but one passage more. The apostle, addressing his Ephesian brethren, says—"Wherefore remember, that ye, being in time past Gentiles in the flesh.....were without Christ; being *aliens from the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world." (ii. 11, 12.) Does this form of expression certainly imply, that the Ephesians were no longer "without Christ, having no hope, and without God in the world?" It implies with equal certainty, that they were no longer "*aliens from the commonwealth of Israel*." It is precisely as certain from this passage, that they were now *members of the commonwealth or church of Israel*, as that they believed in Christ, enjoyed the comforts of hope, or adored and served the God of heaven.

Again—There is evidence from *fact*, that there never has been but one visible church in the world. During Christ's publick ministry, his disciples were members of the *Jewish church*. They uniformly observed the ordinances of that church, and attended on the temple worship. After his ascension, we find them pillars in the *Christian church*. Had they been cut off from one church, and taken into another? And if they had, how, and when, was

* That we have not misunderstood Mr. J. is evident from a remark immediately preceding. He introduces these words of Christ—"Every branch in me that beareth not fruit, he taketh away," (John xv. 2,) and says, "This may suggest the proper interpretation of the symbolical language of the apostle." (P. 29.) His theory then is, that the unbelieving Jews belonged to the olive tree, in the same sense that fruitless branches are here said to be in Christ;—that is, as every respectable Commentator agrees—by *profession*. See POOL, HENRY, DODDRIIDGE, and SCOTT, on John xv. 2.

this done?—Nothing can be more evident, than that the disciples belonged to the same church, on the day of Pentecost, and afterwards, to which they belonged on the night when they ate the Passover with their blessed Lord. And from this *fact* it conclusively follows, that the church under both dispensations has been the same.

It is no inconsiderable argument in favour of the identity of the church, that Mr. J. with all his ingenuity, and "from all the information" he "can obtain," is obliged to make nearly the same observations respecting it, under both dispensations. Of "the *Jewish church*" he says—"it was a *select people*," who "*professed to rest*" in the *promised Messiah*. (Pp. 29, 30.) Of the *Christian church* he says, within a few lines—"it is a society composed of *select individuals, professing faith in Christ*." (P. 30.) No wonder he seems almost willing to admit, that these churches "may be in many respects alike." (P. 29.)

We have now proved, we think to a demonstration, the *identity* of the visible church, in all periods of time.

It is at present called, as was predicted, by a new name; (Is. lxii. 2.) it has been brought under a new and brighter dispensation; but to all intents and purposes it remains the same as before the coming of Christ.

We shall proceed, in the following sections, to make a number of *inferences* from this important fact.

SECTION II.

The Covenant of the Visible Church the same, under both Dispensations.

THIS is our first inference from the *identity* of the church, as established in the preceding section. The church is indissolubly and essentially connected with its covenant. It cannot possibly exist without it. If we destroy the covenant, we destroy the church. If we essentially change the covenant, we change the church.—These positions have the countenance of Mr. J. himself. He states that the sameness of the Jewish and Christian churches "cannot be proved, by showing that they are founded on the same covenant; *for there is no evidence*"

that their covenant is the same. (P. 28.) This form of expression necessarily implies, that *if there were* evidence of the sameness of their covenant, there would be equal evidence of the sameness of these churches. It implies, therefore, that the church is essentially and inseparably connected with its covenant. Hence, would he admit the identity of *the church* under both dispensations, he could not resist the conclusion we have derived—he could not avoid saying, that the *covenant* of the church has also been essentially the same.

What was the covenant of the church of Israel? Was it the Sinai covenant? No; for God had solemnly promised to be *their God*, and, when speaking of them, uniformly calls them *his people*, previous to the promulgation of his covenant from Sinai.*—The covenant of the ancient church was unquestionably the *covenant with Abraham*. In this covenant, God first promises to be *the God* of Abraham's posterity. Immediately after, he begins to call this favoured family *his people*. And in all subsequent scripture, when speaking of them as his people, he usually annexes some special reference to his covenant dealings with Abraham.†—That the covenant with Abraham was the covenant of the church of Israel, is evident from the Mosaick institutions themselves. The design of these institutions was merely that God might *establish* Israel to be a people unto himself, and that he might be unto them a God, *as he had "sworn unto their fathers, to Abraham, to Isaac, and to Jacob."* (Deut. xxix. 13.)—Since, then, the covenant with Abraham was the covenant of the ancient visible church; and since the visible church has been under both dispensations essentially the same; *the covenant with Abraham must now be the covenant of the visible Christian church*. This inference has not been deduced, without a deep and prayerful examination of the subject. It is now deduced, with the utmost confidence that it never can be fairly set aside. The covenant of the visible church still is, or ought to be, but a new edition of the covenant with Abraham.

That the covenant with Abraham still exists, as the covenant of the church, may be argued from many other considerations.

* See Ex. iii. 6, 7, &c. † See Ex. iii. 6, 7; Ps. xlvii. 9; Luke i. 68, 73, &c.

It still exists, because *it has never been abolished*. As God established this covenant, and gave it to his church, it must remain till it is abolished by the same authority. Where, then, is the evidence that God has abolished his covenant with Abraham? Suffice it to say, that no such evidence exists. No, there is not one particle of such evidence in all the word of God. —Mr. J. indeed supposes, because the ancient token of this covenant is not now to be enforced on Gentile believers, that the covenant itself is done away. The token of a covenant, says he, “is one species of language. The language of the rainbow is, *There will never again be a deluge.*” When, therefore, God prohibits the token of a covenant, he says, “let it be no longer said that such a covenant exists.” (P. 26.)—The whole of this argument proceeds on the principle, that in covenanting, a visible token is essential. Is this true? May not promises and requirements be mutually binding, without such a token? May not a covenant exist without it, as well as with it? Hence, had God entirely removed every token of his ancient covenant, might he not still leave the covenant itself, in all its force?—But, even admitting that a token is essential to a covenant, may not God affix to his covenant such a token as he pleases? May he not, with a change of circumstances, alter the token of his covenant at pleasure, and still the covenant remain the same? Were the rainbow to give place to a visible *circle* in the heavens, which God should inform us was emblematick of the same, would Mr. J. suppose the covenant with Noah vacated? Would he have reason to fear another deluge? And if circumcision has given place to another visible token, which God has informed us is emblematick of the same, has he any reason to conclude that the covenant with Abraham has been abolished?—On any ground, therefore, the prohibition of circumcision to Gentile believers furnishes not, in itself, one particle of evidence that the covenant under consideration has ceased to exist.*

* Mr. J. more than once intimates, that he considers the covenant with Abraham still binding upon the Jews. “When they shall *repent and return*,” says he, “God will again *remember his covenant.*” (P. 20.) *Repentance and reformation*, then, will be a virtual fulfilment of their part in the covenant with Abraham. And when they have fulfilled their part, God will be faithful to remember his, and, as expressed in the next sentence, “he will restore his favour.” From this

That the covenant with Abraham still exists, as the covenant of the church, is also evident from its *promises and requirements*. Every covenant consists essentially in promises and requirements. If, therefore, the covenant with Abraham shall be found to present the same general promises and requirements which are held forth to believers under the gospel, we cannot avoid the conclusion, that this is still the covenant of the visible church.

This covenant holds up a Saviour, as the object of faith; (Gen. xii. 3.) and so does the gospel. It contains promises of all needful temporal blessings; (Gen. xvii. 8.) and so does the gospel. (1 Tim. iv. 8.) Here are promises of great prosperity to Zion; (Gen. xvii. 2.) and these promises are repeated throughout the Bible. (Luke xii. 32.) Here are promises in which Abraham saw his title to heaven;* and believers find such promises in the gospel of Jesus. Here are promises of distinguished honour for the seed of Abraham; (Gen. xvii. 6.) and his spiritual seed find such promises in the New Testament. (Rev. iii. 21.) In short, God here promises to be a God to his people, and their children after them; (Gen. xvii. 7.) and a greater promise never has been, or can be made, in this or in the coming world. (Heb. viii. 10; Rev. xxi. 7.)

Mr. J. having quoted the covenant with Abraham, asks the believer, with an air of confidence—"Is this the covenant which God has made with you? Has God covenanted to give you these blessings?" (P. 17.)—With equal confidence we ask the believer—"Is" *not* "this the covenant which God has made with you?" Has he ever covenanted to give you any blessings which are not implied or included here?—Let us now look at the *requirements* of this covenant. In promising to be the portion of Abraham, he implicitly required Abraham to accept of him as his portion. In holding up the Messiah as an object of faith, he implicitly required him to believe in the Messiah.

account of the covenant with Abraham, I cannot for my life see, that it is not the covenant of grace. Repentance and reformation are its conditions; the favour of God its promise.—Furthermore; it appears from the above concession, that the converted, restored Jews will be placed on the footing of the covenant with Abraham. Will they not be members of the Christian church? Will not their church standing be similar to that of the converted Gentiles?—In short, if Mr. J. will consistently follow his own concession respecting the Abrahamic covenant, we will ask no more.

* Compare Gen. xvii. 8, with Heb. xi. 9, 10.

In requiring of him circumcision, he required that of which circumcision was an emblem, viz. a renewal of heart to holiness. And he expressly required him to walk before him, and be perfect. (Gen. xvii. 1.)—Has God ever ceased to make these requirements? Or will he cease to make them of fallen creatures, so long as the world endures?

We see, then, from the *promises* and *requirements*, or from the *very nature*, of the covenant with Abraham, that it must still exist, as the covenant of the visible church.

To our interpretation of this covenant, we are sensible there have been objections.

Mr. J. contends, that it cannot be the covenant of the Christian church, because it contains a promise of the land of Canaan. (P. 18.)—How did Abraham understand this promise? That he and his posterity understood it, *primarily*, as a promise of the literal Canaan, and of temporal prosperity, is conceded. But was this all, or a principal part, of what Abraham saw in the promise? Certainly not. The apostle informs us, that “by faith he sojourned in” this temporal “land of promise, as in a *strange country*, dwelling in tabernacles.” And why? “He *desired a better country*, that is, an *heavenly*.” And “he looked,” through the promise he had received, “for a *city which hath foundations*, whose builder and maker is God.” (Heb. xi.) Certainly Abraham saw, in the promise of Canaan, his title to the heavenly rest. It will be safe if we understand this promise as it was understood by the father of the faithful.—This interpretation is so easy, and one into which the mind so naturally falls, that it is questioned whether Mr. J. can keep entirely clear of it in his common conversation. Does not the way in which Israel was led through the wilderness, remind him of the way in which Christians are led through life? Does he not familiarly speak of the Jordan of death? Does he never proceed so far as even to talk of the *heavenly Canaan*? He will not, then, censure either Abraham, or us, for discovering, in the promise under consideration, a promise of the heavenly world.

We have referred to the promise—“In thee shall all the families of the earth be blessed”—first made to Abraham, at the time of his call, and first recorded in the twelfth chapter of Genesis, as constituting a part of the covenant

with Abraham. Mr. J. has followed Dr. BALDWIN, and others, in asserting that "this promise is not contained in the covenant of circumcision, but in a covenant made with Abraham, twenty-four years before." This promise, he allows, is a "gospel promise," and "the ever-memorable charter of all the blessings which Jewish and Gentile believers enjoy through Christ." (P. 24.)—It would seem, then, that the controversy, so far as the covenant with Abraham is concerned, is here brought within narrow limits. Were this promise to be given up, it would not indeed follow that the covenant with Abraham was given up. But if this promise can be retained as a part of the covenant, it can never again be disputed that this covenant comprises the covenant of grace. Were this promise to be given up, it might still be proved with nearly an equal clearness, that the covenant with Abraham is the covenant of the visible church. But if it can be shown that this promise is embraced in the covenant with Abraham, it will be shown that this covenant is "the ever-memorable charter of all the blessings which Jewish and Gentile believers enjoy through Christ."

It is manifest that God made *but one covenant* with Abraham. His covenant transactions with this patriarch are spoken of throughout the scriptures in the *singular form*. "The Lord thy God will not forget *the covenant* of the fathers." (Deut. iv. 31.) "To remember *his holy covenant*, the oath which he sware to Abraham." (Luke i. 72, 73.) "Ye are the children of *the covenant* which God made with our fathers." (Acts iii. 25.)

There is as much reason to suppose that God made *eight covenants* with Abraham, as that he made more than one. He certainly appeared to him, and addressed him in covenant language, at eight different times.* Nor is there any thing in the subjects on which he addressed him, which would lead us to fix on two covenants, rather than on eight. Those, therefore, who do not believe that he made *eight distinct covenants* with him, (and there is perhaps not a person on earth who does believe this,) have no reason to suppose that he made with him more than one.

It is evident, from the *similarity of those promises* which at different times were made to Abraham, that they all be-

* Gen. xii. 1 and 7; xiii. 14; xv. 1; xvii. xviii. xxi. 12; and xxii. 15.

long to one and the same covenant. The promise of a numerous posterity was made and repeated to him, at no less than seven different periods.* The promise of the land of Canaan was made and repeated to him, at four different periods.† The promise of God for his portion was also made to him, impliedly or expressly, at four different periods.‡ And the promise, that in him all nations and families should be blessed, was expressly repeated at three different periods.§ Can promises so similarly repeated, and so inseparably interwoven, be considered as belonging to more than one covenant? And is it possible to form more than one covenant from them, without putting asunder things which God hath joined together, and doing the utmost violence to the sacred text?—It will be asked, If these promises, made at different times, comprise but one covenant, why were not all of them uttered at once?—Evidently they were uttered at different times, for the trial and confirmation of the patriarch's faith. Before he was finally constituted "father of the faithful," and the covenant was sealed, and confirmed with an oath, it was proper that his faith should endure repeated trials. And it surely was proper, amidst these severe trials, that his faith should be assisted by repeated promises and encouragements. ||

These covenant transactions were renewed both with Isaac and Jacob; and it is certain from these *renewals*, that they constitute but one covenant. In both these instances, those promises which from time to time had been repeated to Abraham, are brought together within the compass of three verses. ¶——Mr. J. supposes there were two covenants with Abraham; that the leading promise of the one was what he denominates the "gospel promise," "In thy seed shall the nations of the earth be blessed;" (p. 24.) and that the leading promise of the other was that of Ca-

* Gen. xii. 2; xiii. 16; xv. 5; xvii. 2; xviii. 13; xxi. 13; and xxii. 17.

† xii. 7; xiii. 15; xv. 7; and xvii. 8. ‡ xii. 2, 3; xv. 1; xvii. 7, 8; and xxii. 17.

§ xii. 3; xviii. 18; and xxii. 18.

|| The process of these covenant transactions, says Dr. REED, "exhibits a most striking and beautiful climax. In the first instance, we see the blessing confirmed to Abraham and his seed by *promise*. (Gen. xii. 1—3.) Secondly, this promised blessing is confirmed by *covenant*. (Gen. xv. 18.) Thirdly, this covenanted blessing is confirmed, by annexing the token of *circumcision*. (Gen. xvii. 10.) And, fourthly, by the *oath* of Almighty God. (Gen. xxii. 16.)"—REED'S Apology, p. 66.

¶ Gen. xvi. 2—4, and xviii. 13—15.

nana. (P. 18.) Let us apply this hypothesis to a part of the fourth verse of the twenty-sixth chapter of Genesis. "*I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.*" According to his theory, here are two distinct covenants—covenants as widely different as temporal things and spiritual, as earth and heaven—brought within less than the compass of a single sentence and a single verse! If such a theory can obtain credit, no theorist need despair. And it might be expected that a person who could spread such a theory before the publick, would complain of others for "using undue freedom with the word of God," and "frittering away the plain import of scripture." (P. 19.)

From what has been said, it appears to be *fully proved*, that God never constituted more than one covenant with Abraham. And if he never constituted more than one covenant with him, then certainly the promise under consideration—the promise that in him all nations should be blessed—made a part of this covenant. Indeed this is expressly asserted by the apostle Peter. "Ye are the children," says he, "of the prophets, and of *the covenant* which God made with our fathers, *saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*" (Acts iii. 25.) This promise is here expressly quoted as belonging to *the one covenant* which God made with Abraham.

That this promise is included is also certain, since it is *of the same import with some of the promises which were made when circumcision was instituted*. God repeatedly promised, at this time, that Abraham should be "the father of many nations." (Gen. xvii. 4, 5.) He consequently promised, that nations should be his children. Is it not a *great blessing* to be interested in this promise—to be the children of Abraham? Is it possible to be *blessed through Christ* in any other way? "If ye are *Christ's*, then are ye *Abraham's seed*." (Gal. iii. 29.) But if it is so *invaluable a blessing* to be the seed of Abraham, or to have Abraham for a father, where is the difference between the two promises—"I will make thee a father of many nations," and "*Many nations shall be blessed in thee?*" Evidently they are of the same import.—It is proved, therefore, that what Mr. J. denominates the "gospel promise," is included in

the covenant with Abraham. It is hence proved, to adopt his own phrase, that this covenant contains "the ever-memorable charter of all the blessings which Jewish and Gentile believers enjoy through Christ."*

Mr. JUDSON's interpretation of that part of the covenant in which God promises to be the God of Abraham and his seed, is very remarkable. He supposes he was the God "of the nation of Israel at large," and the God of all, both good and bad, in the same sense. "God is represented in the scriptures," says he, "as the God of his people in different senses. In the new covenant, recorded Heb. viii. 10, he is represented as "the *spiritual* portion of his people." In Rev. xxi. 3, he is represented as "their *eternal* portion." And in the covenant with Abraham, he proceeds to state, he is represented as their *temporal* portion. That is, to use his own words, "the promise imported, that he would multiply and protect them, grant them an abundance of temporal blessings, and distinguish them above all other nations by spiritual advantages." (P. 19.)

Not to inquire whether God did multiply, protect, and bless the Israelites more than some other nations, and whether on these accounts he was *their God*, in a better sense than he was the God of the Chaldeans, Greeks, or Romans; we would with great seriousness inquire into the propriety of thus representing God as the portion of his people in a number of different senses. He does indeed promise, in Heb. viii. 10, to be the *spiritual* portion of his people; but is it here implied that he will not be their *temporal* and *eternal* portion? He does indeed promise, in the Revelations, to be the *eternal* portion of his people; but is it here implied that he will not be their *spiritual* portion? How, then, does it appear, when in the covenant God promises to be the God of Abraham and his seed, that this merely implies that he will be their *temporal* portion.—That this promise secured infinitely more than merely *temporal* blessings—that it secured a *resurrection to future life and glory*, is certain from the interpretation of our Saviour. "That the *dead are raised*," says he, "even Moses showed at the bush, when he called the Lord, the *God of Abraham*, and the *God of Isaac*, and

* See Dr. REED's Apology, pp. 61—68; Dr. AUSTIN's View of Church, pp. 35—41; and Dr. WORCESTER's Letters, pp. 9—40.

the *God of Jacob* ; for God is not the God of the dead, but of the *living*.*—And that God would have been ashamed to be called the God of Abraham and his posterity, in that low sense which Mr. J. has supposed—that he would have been ashamed to be called their God, had he not provided for them a *heavenly city*, is certain from the apostle Paul. “Now they desire,” he observes, “a better country, that is, an *heavenly*. Wherefore God is not ashamed to be called their God; *for he hath prepared for them a city.*” (Heb. xi. 16.)—In short, if God is the *indivisible sum* of all good, whenever he promises to be the portion of any, his promise not only insures every thing on the whole desirable, but must continue in effect for time and eternity.

But Mr. J. objects, that he was not in this sense the God of all the Israelites ; and the promise, thus interpreted, was not fulfilled.—If this is a difficulty, he shall himself help to solve it. “A refusal to accept a promised favour,” says he, “always releases the promiser from his obligations.” (P. 20.) Now did not every Israelite, who was not a saint, refuse to accept the Lord for his portion ? And was not the Lord faithful to his promise, though a multitude of hypocrites rejected him, and went down to hell ? Was he not the portion, *temporal, spiritual, and eternal*, of all who really put their trust in him ?

If Mr. JUDSON’S interpretation of the promise, that God would be the portion of the seed of Abraham, must be rejected, it will be asked, *What ground shall be taken in relation to this subject ? In what sense is God the portion of the offspring of believers ?*—But this is a question in which Antipedobaptists have no immediate concern, and which ought never to be agitated in the controversy with them. Let them admit that the children of believing parents *have an interest* in the church covenant, and have consequently a right to its appropriate seal, and we will then freely confer with them on the *nature* and *ground* of this interest. Till they do admit this, there is a *previous question*, which entirely cuts them off from the one here proposed.

We have now examined the covenant with Abraham, and removed the principal objections to that interpretation of it which has been given. We think it certain from the very *nature* of this covenant, that it must still exist as the covenant of the church.

* Luke xx, 37, 38. See WHITNEY on the place.

We proceed to establish the same truth, from the concurrent testimony of the word of God.

The prophet Daniel, speaking of the great reformation which should take place during those seven years, in the middle of which the Messiah should be cut off, has these remarkable words—"He shall *confirm the covenant with many*, for one week." (ix. 27.) The present covenant of the church—the *covenant with Abraham*, during this prophetic week, or these seven years, he shall *confirm* with many*. It appears from this prediction, that it was the *covenant with Abraham* which was confirmed with those multitudes who were added to the disciples on the day of Pentecost, and in the first succeeding years of the gospel dispensation.

In his exhortation to the people on the day of Pentecost, the apostle Peter expressly alludes to that promise of the Abrahamick covenant—"I will be a God to *thee and to thy seed*." "The promise is *to you, and to your children*." (Acts ii. 39.)—Mr. J. can see in these words no allusion to the covenant. The promise here referred to, he supposes, is the promise of the Spirit, which had been previously quoted from the prophet Joel. (P. 22.)—But what reason can be offered for this opinion? Surely not any *connexion* between the promise under consideration, and the quotation from Joel; for the passages are nearly twenty verses asunder, and have as little connexion as any two in the word of God. Neither can it be pretended, that the *same favours* were promised to the three thousand and their children, which were embraced in the prediction that had been quoted from the prophet. Joel predicted the out-pouring of the Spirit in his *miraculous influences*. "I will pour out my Spirit upon all flesh; and your sons and your daughters shall *prophesy*, and your young men shall *see visions*, and your old men shall dream dreams; and I will show *wonders* in heaven above, and *signs* in the earth beneath." (Acts ii. 17—19.) Is it likely that the *miraculous influences of the Spirit* were either promised or imparted to all the converts on the day of Pentecost, together with their children? And if this should be pretended, we ask still farther—*What encouragement*

* הנביר *make strong, corroborate*. The Messiah *corroborated* the covenant with Abraham, instead of *destroying* it.

would the promise, thus interpreted, afford to the multitude to "repent and be baptized?" It was highly pertinent, in justification of those miraculous appearances, which some were ready to attribute to intoxication, to prove that these were merely an accomplishment of ancient prophecies; but what propriety in encouraging the people to *repent and be baptized*, by assuring them that a promise of *miraculous powers* was to them and their children?

Let it be kept in mind, that the persons whom the apostle addressed were Jews. They were either the natural or the proselyted seed of Abraham. When, therefore, they were encouraged to repent and be baptized, and thus take hold of the everlasting covenant, by the consideration that the *promise was to them and their children*, how naturally and necessarily would their minds revert to that great and glorious promise of the covenant—the promise made to Abraham, their boasted patriarch and father—"I will be a God to thee and thy seed."—The passage, in this interpretation, which is the only consistent one, affords conclusive evidence of the existence of the covenant with Abraham, under the gospel dispensation.*

The same truth is clearly established in the succeeding chapter. Addressing the people, the apostle Peter affirms, "Ye are the children of the prophets, and of the *covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*" (Acts iii. 25.) How could these persons be embraced, like children, in the arms of a covenant which had waxed old, and vanished away?

When the tongue of Zacharias was loosed, on the birth of his son, he "prophesied, saying; Blessed be the Lord God of Israel; for he hath visited and redeemed his people.....to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham," &c. (Luke i. 67, 75.) Zacharias here speaks, in the manner of the ancient prophets, of events *future*, as though they were already *past*. "He hath visited and redeemed his people;" i. e. he *will visit and redeem* them. It is evident from the whole of this prophecy, that, so far is the covenant with Abraham from

* See FLAVEL's Works, vol. ii. p. 455; BOSTWICK's Vindication of Inf. Bap. pp. 1—8; P. CLARKE's Candid Reasons, &c. pp. 47—70.

being already abolished, it must continue to exist, and continue in effect, till God has entirely completed the redemption of his people.

The apostle Paul asserts, that "*Jesus Christ was a minister of the circumcision.*" (Rom. xv. 8.) In what sense can this be true? Was he a minister under that covenant which was sealed with circumcision? Or was he a minister of those persons who were under this covenant? In either case, it would seem unquestionable, that the covenant with Abraham—the covenant formerly *sealed* with circumcision, must be the *gospel covenant*.

Circumcision, as here suggested, was indubitably a *seal of the covenant with Abraham*. It confirmed to all who complied with the conditions of this covenant, their *title to the blessings promised*. But, says the Holy Spirit, "*Circumcision was a seal of the righteousness of faith.*" (Rom. iv. 11.) It assured all who received it with right affections, that *their faith was imputed for righteousness, or their sins forgiven*. Certainly, therefore, *justification by faith, or the forgiveness of sins, was one of the blessings promised in the covenant with Abraham*. And a covenant which contains such a promise, *must certainly comprise the covenant of grace*.—Mr. J. follows his Antipædobaptist brethren,* in supposing that circumcision was a seal of the righteousness of faith to none but Abraham. His reason is—none but Abraham ever received circumcision directly from God; and "none but God can seal the righteousness of faith. None but God can declare faith imputable for righteousness." (P. 24.) His meaning undoubtedly is—none but God can justify the believer. None "can forgive sins but God only."—This sentiment, we admit, is *true*; but it is *not the sense of the passage in disputa*. In this sense, circumcision was not a seal of the righteousness of faith, *even to Abraham*. God did not give Abraham an interest in his *pardonning mercy*, when he gave him circumcision; for this holy man had been a pardoned, justified believer, many years previous to this event. What he gave him at this time, was "*a seal of the righteousness of faith.*" It was to be a visible token, not only in his flesh, but in the flesh of all those who

* Mr. JOMBES, Dr. BALDWIN, &c. This notion, says Mr. FLAVEL, was first derived from BELLARMINE, an Italian Jesuit.

should receive it in a proper manner, proclaiming to the world that their faith was imputed for righteousness, and their sins washed away. It was as much a seal of the righteousness of faith, in the flesh of Isaac, or Jacob, or any of the pious under the former dispensation, as it was in the flesh of him who received it directly from God. This passage, therefore, furnishes conclusive evidence, that the covenant once sealed with circumcision comprises the covenant of grace, and is still the covenant of the visible church.*

In various parts of the New Testament, believers are denominated Abraham's seed. "If ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise." (Gal. iii. 29.) In commenting on this passage, Mr. J. undertakes to show, why those who are Christ's, are called the seed or children of Abraham. And the reason, he observes, is this—"They are *like Abraham* in their *character and conduct*." (P. 23.)—We beg leave to ask whether this is a sufficient reason. True believers resemble Noah, or Job, or Daniel, in character and conduct, as well as Abraham. If the reason he has given is the only or principal one in the case, may they not then with as much propriety be called the children of Noah, Job, or Daniel, as the children of Abraham? Yea, may not believers at the present day with as much propriety be denominated the children of President EDWARDS, or Dr. WATTS—and believers in future days, the children of Dr. CAREY, or Dr. BALDWIN—as the children of Abraham?—Were it not for the fetters of Mr. JUDSON's new system, it would be matter of astonishment, that he could, in this place, mistake the truth. Was it not a promise of the covenant with Abraham, that he should be "a father of many nations?" or, which is the same, that *believers of many nations should be his children*?† When, therefore, believing Gentiles—believers of many nations—are in the New Testament called his children, is there any difficulty in comprehending the reason of it? Is it not manifestly because they are interested in those promises which were

* See Dr. WORCESTER's Letters to Dr. BALDWIN, Let. ix.

† "Now we, brethren," says Paul, "are, as Isaac was, the children of promise;" or *promised children*. (Gal. iv. 28.) Abraham had as explicit a promise, in the covenant, that believing Gentiles should be his children, as he ever had that he should have a son.

made to Abraham, and embraced in that covenant of which he is the patriarchal head?—In this interpretation we certainly are not mistaken; for we have the explicit countenance and assent of the apostle Paul. Writing to the Gentiles, and calling Abraham their father, he quotes for his authority the *covenant with Abraham*. “I have made thee a *father of many nations*.” (Rom. iv. 17.) Was the apostle correct? Then, as long as Abraham is the *father of believers*—as long as they are denominated *his children*—the covenant with him must continue in force, and continue to be accomplished.

Mr. J. slides over this explicit testimony to the existence of the Abrahamick covenant under the gospel dispensation, by asserting that here is only an *allusion*. Or at most, the promise of the covenant is quoted and applied by the apostle in only a secondary or figurative sense. (P. 25.)—But what right has he to assert, that this passage is merely alluded to, in a figurative sense? Are not words and phrases to be taken in their original and most literal sense, unless the connexion render some other interpretation necessary? And what necessity for any other interpretation here, unless it be the obliquity of Mr. JUDSON’S system? If his manner of sliding over this passage be allowable, no real connexion between the Old and New Testaments can, in any case, be substantiated. A Jew might allege that the sufferings of Christ were not a direct fulfilment of the twenty-second Psalm, with as much propriety as Mr. J. alleges, that the calling of saints the children of Abraham, is not in direct fulfilment of the covenant with Abraham.*

* The calling of Christ out of Egypt is represented by Matthew (ii. 15) as a fulfilment of that declaration of Hosea—“When Israel was a child, then I loved him, and called my son out of Egypt.” (xi. 1.) And the fact, that in the sufferings of Christ not a bone of him was broken, is represented by John (xix. 36) as a fulfilment of the declaration concerning the paschal lamb—“A bone of him shall not be broken.” (Ex. xii. 46.) Mr. J. supposes that the apostle refers to the covenant with Abraham, just as Matthew and John refer, in these instances, to other parts of the Old Testament. (P. 35.)—Were this granted, the argument would be little impaired. If he believes Matthew and John, he believes the scriptures they refer to were never fulfilled, till they were fulfilled in Christ. Both of them testify, that the facts they relate came to pass, “that the *scriptures might be fulfilled*.” (See Matth. ii. 15, and John xix. 36.) If Mr. J. will allow that the calling of believers the children of Abraham, is in *fulfilment* of the covenant with Abraham; and that this covenant will continue in effect, and to be fulfilled, as long as believers are called after this manner; we need ask no more.—We do not, however, grant that the references in question are *similar*. Paul undoubtedly

Before I proceed farther, I beg the privilege of making a single remark. How do these Antipedobaptist principles tend to narrow and contract the sense of scripture! Like the fabled bed of Procrustes, they bring to the same dimensions every passage which touches them! Expressions which, taken in their most obvious meaning, present enlarged views of divine truth, are here contracted by some "private interpretation," till they strike the mind in the utmost comparative leanness.—It seems to be a settled maxim, with those who undertake to defend these principles, that *the covenant with Abraham must be set aside*. The only question is—*How shall this be done?* He does best, who can best solve this inquiry, and with the greatest plausibility free them from the obnoxious covenant.—But, after their utmost efforts, the covenant with Abraham remains. "It stands," in the elegant language of Dr. Austin—"it stands, like an ever-verdant cedar of Lebanon, flourishing under the care of the Jehovah of Israel. It is the precious shade, under which all the millions of Christian believers, the pious Baptists themselves not excepted, with their father Abraham, joyfully rest."

We shall introduce, in this connexion, but one passage more. Writing to the Hebrews, the apostle says—"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing, I will bless thee, and *multiplying, I will multiply thee*.....that by two immutable things, in which it was impossible for God to lie, *we* might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us." (Heb. vi. 13—18.)—On this passage, we offer the two following remarks. 1. Here is explicit reference to a promise of the covenant with Abraham, recorded in the seventeenth chapter of Genesis. 2. These promises, and the covenant to which they belong, being afterwards confirmed by an oath, *are now the covenant in which Christians stand*. We are informed it was confirmed by an oath, "that.....*we*"—*professing Christians*—"might have strong consolation." How could the confirmation of this covenant with an oath afford strong consolation to

referred to the covenant with Abraham, in its *primary import*. The prime import of the promise made to him was, that believers of all nations should be his children. We have no necessity, and of consequence no right, to understand the apostle in any other sense.

professing Christians, unless this is, in fact, *the covenant in which Christians stand!*

We have now proved the continued existence of the covenant with Abraham, by *inference*—from its having ~~never been abolished~~—from the *nature* of this covenant—and from the *concurrent testimony of the word of God*.

We add again, that it is expressly declared to be an *everlasting* covenant. "I will establish my covenant between me and thee, and thy seed after thee, for an *everlasting* covenant; to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) It is also referred to, in the New Testament, as to exist *forever*. "He hath helped his servant Israel, in remembrance of his mercy, as he spake to our fathers, to *Abraham*, and to *his seed forever*." (Luke i. 55.) We have moreover proved, that this covenant comprises the *covenant of grace*. So long, therefore, as the *redeemed subjects of grace* continue in glory, the covenant with Abraham must continue in effect. It will without doubt be stripped of its *external appendages*, when these have become unnecessary, at the end of time; but the essentials of it will remain in full force forever.

To this argument Mr. J. objects, that the term *everlasting* is often used to express a *temporary duration*. It may be so used in the covenant with Abraham. (P. 18.)—The term *everlasting* is never *literally* used to express a temporary duration; and we have no right to depart from its literal acceptation without manifest necessity. Where, then, is the *necessity* of departing from it, in the case under consideration? To take for granted the existence of such necessity, is to take for granted the very point in dispute.—In short, till this necessity can be pointed out, it will be deemed a *sound* argument in favour of the perpetuity of the covenant with Abraham, that it is declared to be *everlasting*.

SECTION III.

The Infants of believing, covenanting Parents are in a sense Members of the Visible Church.

THIS is our second inference from the fact already established, that *the visible church has been under both dispensations the same body*. It is not disputed that infants were constituted members of the church of Israel. They were embraced in the arms of the everlasting covenant, and entitled to all the privileges of which their age was capable. If, then, the visible church is, at present, the same body with ancient Israel, *the children of believing, covenanting parents are still, in a similar sense, members of the church*. No person, who admits the premises, can deny the justness of this conclusion.—The truth it embraces is capable of being established by a variety of considerations.

1. Children are still *connected in covenant* with their covenanting parents.—It is undeniable, that the covenant *formerly* embraced not only parents, but their children. Its requirements respected them. Its promises reached them. Abraham must circumcise his children as well as himself. He must “command his children and his household after him,” as well as pursue himself the path of duty. And, on the other hand, God promised to be their God as well as his. This covenant connexion of children with their parents is recognized in every part of the Old Testament. A multitude of passages to this purpose might easily be adduced.*—But whatever covenant connexion children formerly enjoyed, the children of believing parents enjoy still. We have proved that the covenant with Abraham is still in force; the covenant of the church has ever been the same. If the Jewish parent was bound in covenant to bring up his children for God, the Christian parent is under similar bonds. If the Jewish parent could plead a promise for his offspring, the Christian parent can plead the same. “The promise is to you and to your children.” (Acts ii. 39.) This covenant connexion of children with

* See particularly Deut. vii. 9, xxx. 6, and xxxi. 12, 13; Ps. xxxvii. 26, lxxviii. 5—7, ciii. 17, 18, cxii. 1, 2; Prov. xx. 7, xxii. 6, xxiii. 13, 14, xxix. 17; Is. xlv. 3, 4, lix. 21, lxi. 23; Jer. xxxii. 39; Mal. iv. 6, &c.

their parents fully establishes a connexion between such children and the church.

2. It is evident from *prophecy*, that children must, under the present dispensation, be connected with the visible church. It is predicted that at a certain period, probably near the Millennium, "*nations shall be born*" to the church; "*nations shall flow to it*;" "*the kingdoms of this world shall become the kingdoms of Christ*," &c.* Was there ever a nation or kingdom which contained no children? Manifestly these predictions can never be in their full extent accomplished, if children have no connexion with the church of Christ.—Jeremiah, speaking with an ultimate reference to the restoration of Israel "in the latter days," says, "*their children shall be as aforetime*." (Jer. xxx. 20, 24.) The children of these converted Jews, whose church-standing will undoubtedly be similar to that of converted Gentiles, must then "be, as aforetime," *members of the visible church*.

3. That the children of covenanting parents are still in a sense members of the visible church, is also evident from *declarations in the New Testament*.—Some of our Saviour's friends, on a certain time, "brought unto him *infants*, that he would touch them. And when his disciples saw it, they rebuked them. But Jesus said, Suffer little children to come unto me, and forbid them not; *for of such is the kingdom of God*." (Luke xviii. 15, 16.) It cannot be denied that these were literally *little children*. They are expressly called *infants*; they *were brought* unto Christ *in their parents' arms*, and they were taken up in his arms and blessed.† But "*of such is the kingdom of God*." What does the phrase, "*kingdom of God*," denote? Does it denote the *kingdom of future glory*? If little children belong to this kingdom, they belong to Christ, and ought to be members of his church on earth. Or does it denote, according to its most usual signification in the four evangelists, the *visible church*? In this sense, it is *explicitly* in our favour, and needs no comment. "Suffer little children to come unto me, and forbid them not; *for of such is my visible church*."—In order to evade this argument, Mr. J. contends that the phraseology will admit of another construction. "Of such is the kingdom of God"—not, says he, "of such *in age or*

* Is. lxvi. 8, ii. 2; Rev. xi. 15. † Compare Matth. xix. 13, and Mark x. 16/

size; but of such *in the moral temper of heart; in humility and docility of disposition.*" (P. 30.)—Suppose we admit this interpretation. Little children, then, have a "*disposition*," a "*moral temper of heart*," which *fits them for heaven, and without which none can be fitted for heaven.* Will it not follow that they are fit for the church of God on earth? Is the church below holier than the church above?—This interpretation, however, is not admitted. It fixes the utmost absurdity on our Saviour's conduct. "Why should he be *very angry* with his disciples for forbidding *infants in years* to be brought to him," because an humble disposition was necessary in *grown persons*, to fit them for his kingdom? In short, this interpretation is forced and fanciful in the extreme, and probably never would have occurred, had it not been needed to support a favourite hypothesis.*

Our Saviour, at another time, having taken a little child in his arms, said to his disciples—"Whosoever shall receive one of such children *in my name*, receiveth me." (Mark ix. 37.) What are we to understand by receiving a little child *in Christ's name*? Let our Saviour be his own interpreter. Within three or four verses, he says again—"Whosoever shall give you a cup of water to drink, *in my name, because ye belong to Christ*," &c. (V. 41.) To receive a little child *in Christ's name*, is, therefore, to receive it, *because it belongs to Christ.* Is not the membership of little children, in this passage, incontestably established?

The apostle Paul wrote to his Corinthian brethren as follows; "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but *now are they holy.*" (1 Cor. vii. 14.)—It is obvious to remark, that if children are holy when only one parent is a believer, they must certainly be holy when both parents are believers. Hence all the children of believing parents in Corinth, and indeed all the children of such parents throughout the earth, are, by divine authority, here pronounced *holy*. But in what sense? The term *holy* is used in only two senses in the sacred writings. It always expresses either an *internal* or

*Dr. GALE, a distinguished Baptist, honestly concedes, that the phrase, "*of such*," refers to *infants in years.* (Reflections on WALL, p. 421.)

external, a real or a relative holiness. It is not pretended that the children of believers are *really* and *internally* holy. The holiness ascribed to them is therefore a *visible* or *relative* holiness. They are called holy, because of *their peculiar appropriation to God*. They are called holy, because of *their connexion with the visible church*.—But Mr. J. objects, that the same holiness which belongs to the child, is ascribed to the unbelieving parent. He “*is sanctified*” by the believer. (P. 31.)—Is this the case? The word *holy* is an adjective—a part of speech which *characterizes*. The passive verb, “*is sanctified*,” is entirely different. This, to be sure, expresses an effect; but it may not extend to *character*. One or two examples will make the idea familiar. We often pray that afflictions might be *sanctified*. The intention is not that they should be made *holy* afflictions. “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is *sanctified* by the word of God and prayer.” (1 Tim. iv. 4, 5.) Every creature of God does not in this way become a *holy* creature. Neither does the unbelieving parent become a *holy* parent, in any legitimate acceptance of the term, by being united in matrimony with one who believes. He is sanctified by or (*in*) to the believer, as every creature is sanctified by the word of God and prayer; but the whole discourse of the apostle proceeds on the supposition, that he still is both really and visibly *unholy*.

What is Mr. JONSON’S interpretation of this passage? He supposes the apostle to conclude, from the acknowledged fact that their children were not unclean, but holy, that the unbeliever was so sanctified to the believer, that their “*cohabitation was lawful marriage*.” (P. 31.)—In respect to what, was the *lawfulness* of their marriage ever questioned? Not, surely, in respect to the *civil laws of Corinth*. The believer never supposed he violated these laws, by continuing his connexion with the unbeliever. The question, then, must have respected the *laws of God*. The Corinthian brethren knew, that God’s ancient covenant people had been forbidden not only to be joined with strangers, but to continue such connexions after they were formed. (Ezra x. 3.) They knew, also, that the offspring of these illicit connexions had been considered unclean, out of covenant, and as not belonging to “the holy seed.”

(Ezra ix. 2.) Let it be granted, then, if Mr. J. wishes it, that the Corinthian believers, who were married to unbelievers, called in question the legality of continuing such connexions; and that the apostle, for their satisfaction, referred them to the well-known fact, that their children had not been rejected as unclean, and out of covenant, but had been publickly recognized as branches of the holy seed.—If this interpretation is at all different from ours, it certainly is not less favourable to our cause. In either case, the membership of infants is clearly established.*

4. The *epithets* and *phrases* applied in scripture to the children of covenanting parents, clearly evince their membership with the visible church. They are spoken of generally in the same terms with their parents. Are covenanting parents styled *believers*; so are their children. (Matth. xviii. 6.) Are they called disciples; so are their children. (Matth. x. 42.) Are they called the children of God; so are their children. (Ez. xvi. 21.) Are they members of the kingdom of God; so are their children. (Mark x. 15.) Are they called holy; so are their children. (1 Cor. vii. 14.) Are they called saints; so are their children.† In short, if it can be proved from the terms and phrases used in relation to believing parents, that they are members of the church of Christ, it can be proved with equal clearness that their children are members with them.

5. There is evidence from *facts* recorded in the New Testament, that the children of believing parents are in a sense members of the church. In the first days of the new dispensation, believers were a body by themselves, were called the church, and their property was vested in a common stock. Were not children associated with their parents? Would the Christian parent vest all his property in the common stock, and cast his infant children on the mercy of the world? The idea is revolting. It is beyond all controversy, that in these early days children were associated and connected with the visible church of Christ.

Another fact which deserves notice is, that the Jewish converts continued, for many years, to circumcise their

* See POOLE, HENRY, GUISE, DODDRIDGE, and SCOTT, on this disputed passage; also, AUSTIN's View of the Church, pp. 231—236.

† Compare Eph. i. 1, with vi. 1. See LATHEM's Discourses on Bap. p. 58.

children, under the immediate charge and direction of the apostles. This is expressly admitted by Mr. J. (p. 26,) and is indeed too evident to be denied. Nearly thirty years after the ascension of Christ, the great church at Jerusalem, which consisted of "many thousands," and was under the pastoral charge of the holy apostle James, were not a little disgusted when they were informed of Paul, that he had taught the Jews "not to circumcise their children." (Acts xxi. 20, 21.) What does this fact prove? Undoubtedly, that the children of these believing Jewish parents were members with them of the visible church of Christ. Had the Jewish and Christian churches been distinct; had their covenant and ordinances been distinct; and had it been the intention of the apostles forever to separate children from the church of God; they never would have been instrumental in the circumcision of these children. They would as soon have encouraged the converted Gentiles to persist in the worship of their idol gods.

6. If any thing could add to this weight of evidence in favour of the church-membership of children with their believing parents, the testimony of *history* might be advantageously adduced. It is certain that, from the earliest ages of Christianity to the present time, this sentiment has been constantly and almost universally maintained. It was taught by HERMAS, whose name is mentioned by Paul, (Rom. xvi. 14,) and who is said to have written his Pastor before John wrote his gospel. He saw certain stones, which had been taken out of the deep, and fitted into the building—the church; and was told by an angel, that these represented members in the *first* or *infant* age. "All infants," says he, "are in honour with the Lord, and are esteemed *first of all*."*—It was taught by JUSTIN MARTYR, who wrote within about forty years of the apostolick age. "Several persons among us," says he, "of sixty or seventy years old, who were made *disciples to Christ* in their *infancy*, do continue uncorrupt."† These infants must have been made the disciples of Christ, and become *members of his church*, full twenty years before the death of the apostle John.—The same also was taught by IRENEUS. Speaking of Christ, he says, "He passed through every age. For infants he became an infant, that he might *sanctify in-*

* In AUSTIN's View of the Church, p. 241. † In TOWGOOD, on Inf. Bap. p. 31.

infants.” * Whether internal or external sanctification is here intended, the *membership of infants* is strongly implied.

From these early days down to the present period, we find infant membership constantly and almost universally asserted. It has been admitted by the Greeks, the Latins, the Episcopalians, and by most denominations of Protestant Dissenters.

To this body of evidence on the subject, Mr. J. finally objects, that our principles and practice are at variance. (P. 31.)—We do not altogether *admit*, and we need not altogether *deny*, the charge. To our own Master we stand or fall. When he returns to the faith from which he has departed, and is ready to allow the *membership of infants*, it will more *immediately* concern him to inquire, what is the proper treatment of infant members.

SECTION IV.

Baptism is now substituted in the place of Circumcision.

THIS is our *third* inference from the fact, that the visible church has been under both dispensations the same.—“Circumcision was anciently an instituted pre-requisite to a regular standing in the visible church.”† Those who were *born* members must be circumcised, or be cut off from their people. And those who were *proselyted*, must be circumcised, before they could be regular members.—Notwithstanding the *manifest* correctness of this position, Mr. J. cannot pass it without cavil. “Circumcision,” says he, “was not pre-requisite to a regular standing in the church; otherwise *females were not regular members.*” (P. 27.)—The force of this objection may be instantly tested, and on his own principles. “Circumcision,” he observes, “chiefly signified, that the subject was interested in that covenant which God made with Abraham.” (P. 27.) Had Jewish females, then, no interest in that covenant which God made with their father Abraham? Again, “Circumcision separated the Jews from the Gentile

* In WALL's Hist. Inf. Bap. vol. i. chap. iii.

† Dr. WORCESTER's Letters, p. 30.

world." (P. 27.) And were not the Jewish females separated from the Gentile world?—If Mr. J. will not affirm, in face of all evidence, that Jewish females had no interest in the covenant with Abraham, and no separation from the idolatrous Gentiles, he must admit that the objection we have here considered is perfectly futile. Circumcision was, beyond all controversy, pre-requisite to a regular standing in the church under the former dispensation. Is not *baptism* pre-requisite to a regular standing in the church under the present dispensation? Will Mr. J. admit any to a regular standing without it?—We have before proved that the church has ever been the same. Since, then, baptism is now, what circumcision formerly was, pre-requisite to a regular standing in this church, it is *perfectly impossible* to avoid concluding, that the former is substituted for the latter.

The same truth may be conclusively argued from the fact established in these pages,* that *the covenant with Abraham is still the covenant of the church*. Of this covenant, circumcision was formerly the *token*. This is decided by God himself. (Gen. xvii. 11.) But circumcision is now abolished; and baptism, an ordinance of the same church, and of *course* under the *same covenant*, has been instituted. Has not baptism, then, taken the place of circumcision, as the *visible token* of the covenant with Abraham? In order to determine this inquiry, we must determine whether these ordinances are of similar import. Merely the *external ceremony* is of no consequence in either. The relation they hold, both to each other and to the covenant, must be determined entirely by their *internal signification*.

Circumcision, as a token of the covenant, was both a *sign* and a *seal*.† As a *sign*, it was emblematical of the circumcision of the heart, or regeneration. "Circumcision is of the *heart*, in the *spirit*, and not in the letter." (Rom. ii. 29.) As a *seal*, it confirmed "the righteousness of faith," or the covenant of grace. It proclaimed to the world, that all who had voluntarily submitted to it, with suitable feelings of heart, were entitled to every favour promised in this covenant, and especially that their faith was imputed for righteousness. Such was the import of circumcision. Is not that

* See Section ii. Part ii.

† This is certain from Rom. iv. 11, to which the reader is referred.

of baptism precisely similar? This, too, is both a *sign* and a *seal*. As a *sign*, it is an emblem of the washing of regeneration, or the baptism of the Holy Ghost. It therefore *signifies* the same as circumcision. Does it not also *seal* the same? Those who submit to this ordinance with suitable feelings of heart, may be humbly sure that their faith is imputed for righteousness, and that they are entitled to all the blessings of the covenant of grace.—We have now seen, that when the ancient token of the covenant with Abraham was abolished, an ordinance was established in the church, and appended to *the same covenant*, of precisely a *similar import*. How, then, is it possible to resist the conclusion, that this latter is substituted for the former! How shall we avoid concluding, that baptism is now, what circumcision formerly was, the *token of the covenant with Abraham*!

To what has been said, Mr. J. objects, that “circumcision, as it was commanded to be administered among the Jews,” did not “signify that the subject was regenerated.” (P. 27.) Nor have we said it did. We have said that circumcision in the flesh was an emblem of the circumcision of the heart, or regeneration; and that all who voluntarily submitted to this ordinance, according to its true import, must be regenerated persons. This is widely different from saying, that circumcision certainly signified that the subjects of it were regenerated.—Mr. J. says of baptism, that the subjects of it herein “signify their fellowship with Christ in death and resurrection, and their being washed from sin.” (P. 27.) Does, then, baptism certainly signify that all the subjects of it really have “fellowship with Christ,” and have been “washed from sin?” Did it signify this, when administered to Simon Magus?*

The scriptures clearly countenance the idea, that baptism is substituted in the place of circumcision. Writing to the Philippians, the apostle says, “Beware of the *circumcision*,” (those persons who lay an exorbitant stress on the rite of circumcision,) “for *we*”—we who have been baptized—“*are the circumcision*, which worship God in the spirit.” (iii. 2, 3.) And to the Colossians he says, “Ye

* Mr. J. represents baptism “as an act of worship.” (P. 27.) Is this consistent? In an act of worship, the subject must be *active*. In baptism, he always is, and is represented to be, entirely *passive*. “Arise, and be baptized.”

are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in *baptism*." (ii. 11, 12.) The force of his language is, "*Ye are circumcised, being baptized*."—Mr. J. observes respecting this latter passage, that "since the apostle is here speaking of spiritual circumcision and spiritual baptism, both of which had been received by the Colossians," it is impossible to infer from it, "that external baptism has come in the place of external circumcision." (P. 28.)—We admit, that the apostle is here speaking of spiritual circumcision and spiritual baptism; and he represents them to be *the same*. Since, then, these two ordinances are *spiritually the same*, and since the one was instituted in the church on the removal of the other; we see no difficulty in drawing a conclusive inference, that *the one is now substituted in the place of the other*,

That the primitive fathers believed and taught the substitution of baptism in the room of circumcision, will be abundantly evident from the following quotations.

JUSTIN MARTYR. "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it *by baptism*. It is allowed to *all persons*"—infants and adults—"to receive it in the same way."*

CYPRIAN. "Christ has given us *baptism*, the spiritual *circumcision*."†

AUSTIN. "We may make an estimate how much *baptism* avails infants, by the *circumcision* which God's people formerly received."‡

BASIL. "A Jew does not delay circumcision, because of the threatening, that every soul that is not circumcised the eighth day shall be cut off from his people; and dost thou put off *the circumcision made without hands*,§ which is performed in *baptism*, when thou hearest our Lord himself say, Verily, verily I say unto you, except one be *born of water* and the Spirit, he cannot enter into the kingdom of God?"*

* In Dr. WORCESTER's Letters to Dr. BALDWIN, p. 118. The dates of the fathers here quoted are as follow:—JUSTIN wrote within about 40, CYPRIAN within 150, and AUSTIN, BASIL, and CHRYSOSTOM, within 270 years of the apostolick age.

† In REED's Apology, p. 274,

‡ In BOSTWICK's Discourse on Inf. Bap. p. 25.

§ This application of the phrase—"circumcision made without hands"—and a similar one in the succeeding quotation from CHRYSOSTOM, show how the fathers understood the apostle in Col. ii. 11, 12.

CHRYSESTOM. "Our *circumcision*, I mean the grace of *baptism*, gives cure without pain, and procures to us a thousand benefits. And it has no determinate time, as the ancient circumcision had; but one that is in the very *beginning* of his age," [surely, then, an *infant*,] "or one that is in the middle of it, or one that is in his old age, may receive this *circumcision made without hands*."*—It is decisive proof that the primitive fathers considered baptism in the place of circumcision, that in the early days of the council of Carthage,† nearly seventy bishops were convened to determine whether baptism might be administered to children sooner than circumcision, or previous to the eighth day.‡

We shall conclude this section, by noticing some objections which have been urged against the sentiment, that baptism is now substituted in the place of circumcision.

Mr. J. objects, that this substitution is not urged, as might have been expected, in answer to those Judaizing teachers who were for enforcing circumcision on the Gentiles. (P. 26.)—These teachers wished to enforce on Gentile converts, not only circumcision, but the whole ritual law. "Ye must be circumcised, and *keep the law of Moses*." (Acts xv. 5.) It would, then, neither have satisfied their minds, nor silenced their opposition, to have urged that baptism had been substituted for circumcision. The grand difficulty had still remained—"Ye must *keep the law*." It appears that, as far as the proposed answer would have availed with these teachers, it was really given them. It was authoritatively determined in apostolick council, that the Gentile believers—those who had been *baptized*—had no need to be *circumcised*, (Acts xv. 24.)

Mr. J. also tells us, that the Jewish believers knew nothing of this substitution; for "they continued, under the *direction of the apostles*, to circumcise their children." (P. 26.)—Why did any of the apostles encourage or suffer their Jewish converts to circumcise their children? Not,

* In Dr. WORCESTER's Letters to Dr. BALDWIN, p. 118.

† A. D. 253, or 153 years after the apostolick age.

‡ It is always urged by those Baptists who advocate *close communion*, that unbaptized persons should be prohibited the Lord's table, because uncircumcised persons were prohibited the Passover. If this argument has any force, it implies the substitution of baptism in the place of circumcision. See BOOTH's Apology, p. 143.

surely, because they considered circumcision still binding. They did it from a commendable tenderness, in things indifferent, to the long established customs and prejudices of their brethren. And this tenderness, which would prompt them for a time to tolerate, or even encourage circumcision, must certainly prompt them not to enlarge on the substitution of baptism in its place.

It is also urged, that baptism cannot have come in the place of circumcision, since the latter was applied to none but *males*. (P. 17.)—But why was circumcision applied exclusively to males? Not, surely, because of any thing in its *internal import*, which unfitted it to be administered to females; for these were included in the covenant with Abraham, and (notwithstanding they bore not the external mark) were really *of the circumcision*, as much as the males.* The only reason why circumcision was not applied to females, was because of the peculiar nature of the *external ceremony*. God in infinite wisdom instituted a token of his covenant under the former dispensation, which it was impossible, in the nature of the thing, should be applied to females. In the exercise of the same wisdom, he has instituted a token under the present dispensation, which can be applied to females as well as males. Because he did not perform an impossibility once, may he not, then, perform a possibility now? Or, in the words of Mr. FLAVEL, “can, not baptism stand in the place of circumcision, because it answers all its ends, with an *advantage*?”†——We admit that, under the former dispensation, a distinction obtained between males and females, in respect to some divine institutions. But this distinction is now generally repealed. “There is neither Jew nor Greek; there is neither bond nor free; there is *neither male nor female*.” (Gal. iii. 28.) Both sexes participate equally in Christ, and may have equal access to all the *outward ordinances of his kingdom*.‡

It is objected again, that if baptism has come in the place of circumcision, then *servants*, as well as children,

* God speaks of the Jewish daughters, as *his covenant children*. (Ezek. xvi. 20, 21. See also Deut. xxix. 11, 12.) No *uncircumcised* person was allowed to eat of the Passover. Yet *females* partook of it, as well as males. (Ex. xii. 47, 48.)

† Works, vol. ii. p. 456.

‡ “The law made a difference between male and female, the *males only being circumcised*; but it is not so now.” (HENRY on Gal. iii. 28.) See also, to the same purpose, POOLE, GUISE, DODDRIDGE, and MACKNIGHT, on the place.

must be baptized. Abraham was commanded to circumcise him that was "bought with money of any stranger, which was not of his seed." (P. 17.) The case of the southern planters and their slaves has been urged in this connexion with peculiar pathos. — Certain practices were tolerated under the former dispensation, which are at present utterly disallowed. Such were *polygamy, slavery, &c.* "Moses, because of the hardness of their hearts, suffered them. At the times of this ignorance, God winked,"* Unless it can be proved, that the New Testament authorizes the *holding of slaves*, and of consequence, the *slave trade*, the case, so far as it is objectionable, can never occur.

It is still farther objected, that on the ground we have taken, baptism cannot be lawfully administered to children sooner or later than the *eighth day*. "He that is *eight days old*, shall be circumcised among you." (P. 17.) — The reason why circumcision was enjoined on the eighth day, is clearly expressed in the ritual. "If a woman have borne a man child, she shall be *unclean seven days*; and on the *eighth day he shall be circumcised*." (Lev. xii. 2, 3.) On account of the mother's uncleanness, her child could not lie at her breast, or even *touch* her, till after seven days, without contracting ceremonial pollution. On the eighth day it must be circumcised. The language of the covenant was then virtually this — "*Let the child be circumcised as soon as possible*." Such is its language still, in respect to *baptism*.

SECTION V.

The Infant Children of believing, covenanting Parents are to be baptized.

THIS, it will be recollected, is the great point in dispute. And this is a proposition, the truth of which may be *conclusively* argued from what has been established in each of the preceding sections.

If the Christian church is the same with the church of Israel, in which children were visibly dedicated to God, then it must be concluded that **THEY ARE TO BE DEDICATED STILL.**

* Matth. xix. 8; Acts xvii. 30.

If the covenant with Abraham, the token of which belonged to the offspring of those interested in it, is still the covenant of the visible church, then THE MEMBERS OF THIS CHURCH ARE STILL UNDER SOLEMN OBLIGATIONS TO APPLY THIS TOKEN TO THEIR INFANT CHILDREN.

If the children of believing parents are still members of the visible church, as they were members of the church of Israel, then THEY MUST BE PROPER SUBJECTS OF THAT RITE WHICH IS AN INSTITUTED PRE-REQUISITE TO REGULAR MEMBERSHIP.*

Above all; if baptism is now substituted in the place of circumcision, which was applied by a *divine command* to the seed of covenanting parents, then THE SAME DIVINE COMMAND BINDS THE COVENANTING PARENT TO APPLY BAPTISMAL WATER TO HIS INFANT OFFSPRING.†

Here is the *foundation of Infant Baptism*;—a foundation firm and immoveable as the word and covenant of HIM who cannot lie. On this broad bottom, the ordinance, without doubt, will rest unshaken, till the end of time.

What remains is to introduce some *collateral* evidence in favour of the proposition here established, that the children of believing, covenanting parents are proper subjects of baptism.

1. The sentiment contained in this proposition is highly *rational*. Would not a *good Prince* wish that the children of a beloved and faithful friend should be placed in a peculiarly near relation to himself? And shall it not be supposed that the *Best of Beings* will regard with tokens of peculiar favour the children of his covenant friends? Will he not grant them some special pledge of love? Will he take his people under the shadow of his wings, and make no special provision for the welfare of their offspring? In his care of the sheep, will he forget the lambs of his flock?—And how reasonable, that the pious parent should wish

* "Let it be proved," says Dr. GILL, "that infants are, or ought to be members of gospel churches, and we are ready to admit them," i. e. to baptism. (Answer to DICKINSON, p. 89.)

† Dr. HOPKINS represents those who require another divine command to satisfy them on this point, as imitators of "Balaam; who did not rest satisfied with the decision which God had once made, respecting his going to curse Israel, but required that he should speak again, if he really did forbid his doing it." (System of Divinity, vol. ii. p. 328.)

to place his children under the special care and protection of Jehovah: that he should wish publicly to dedicate them to the God who gave them, and bind himself by solemn vows to bring them up for him.*

2. The *analogy* of God's covenant dealings in past ages evinces the propriety of infant baptism. In all the covenants he has hitherto made with men, children have been included with their covenanting parents. Thus it was in the covenant with Adam; in the covenant with Noah; in the covenant with Abraham; and in the covenant with David. He dealt favourably with the children of Lot, for their father's sake; and he declares himself a God keeping covenant with his friends, "to a thousand generations."† How very unlikely, then, let the covenant of the Christian church be what it may, that God has swerved from the invariable economy of his covenant dealing in other ages, and has now cut off children from any kind of connexion in covenant with their believing parents!

3. Infant baptism must be considered scriptural; since otherwise the present dispensation is *less highly privileged* than that which has passed away. It is a precious privilege to the enlightened, Christian parent, to bring his beloved children to Christ; publicly resign them into his hands; promise to educate them according to his precepts; and see affixed to them the token of his holy covenant. Believing parents formerly enjoyed this privilege. How unreasonable, then, the supposition, that they are bereft of it now! Under this last, and brightest, and best dispensation of the gospel, when it might be expected that privileges were uniformly increased, and burthens diminished, how unreasonable the supposition, that believers are cut off from an invaluable privilege, which was secured to them even by the Mosaic ritual!‡

4. Had children been deprived of their connexion with the church, and interest in the covenant, under the Chris-

* The *light of nature* instructed some of the wiser heathen nations to practise a rite which resembles infant baptism. "It was the custom of the Romans, on the ninth day from the child's birth, (which was called the *lustrical*, or day of purification,) for its friends and relations to bring it to the temple, and before the altars of the gods to give it a name, and recommend it to the protection of some tutelar deity. A ceremony of the same nature was also performed among the Greeks." (MIDDLETON'S *Life of CÆCILIUS*, vol. i. p. 6.)

† 1 Cor. xv. 22; Gen. vi. 18, and xvii. 7; 2 Chron. xxi. 7; Gen. xix. 12; Deut. vii. 9.

‡ See Lev. xii. 3.

than dispensation, *believing Jewish parents*, in the days of the apostles, would undoubtedly have *complained*. Many thousands of the Jews in these days believed, who were all *zealous of the law*. Terfacious of their former *burthens*, would they cheerfully relinquish their accustomed *privileges*? Prepared to "wrangle for a rite, quarrel for a fast, and almost fight for a new moon,"* would they consent to see their children excluded the covenant of promise, and cut off from their accustomed connexion with the church of God, without a struggle? Yet we never hear a word of complaint. There never was any objection to the gospel, by friend or foe, on ground like this. We arrive, therefore, to a *moral certainty*, that under the present dispensation, as under the ancient, the children of covenanting parents are to be publicly dedicated to God.

5. The Jewish *proselyte* baptism furnishes us with a conclusive argument in favour of the baptism of children with their parents.—It is a fact, that in our Saviour's time, and for ages previous, the Jews had been accustomed not only to circumcise their *proselytes*, but also to *baptize* them; and to baptize not them only, but their *children* with them. The reality of such a practice is implied in a question which was addressed to John, by those who had been sent from Jerusalem to ascertain who he was. "*Why baptizest thou*, if thou be not the Christ, neither Elias, neither that prophet?"† (John i. 25.) The inquiry was not, "What *new rite* is this?" but, "Why do you administer it?" They had been uniformly acquainted with the ordinance of baptism; but if John was "not the Christ, neither Elias, neither that prophet," they were ignorant of the *authority* on which he had undertaken to baptize.

This *proselyte* baptism most probably took its rise from the baptism of Israel "in the cloud and in the sea." If the religion of Jews required the baptism of their whole congregation in so miraculous a manner by God himself, they might reasonably conclude it required the baptism of those who came over to it from the worship of idols.‡

* P. EDWARDS' *Candid Reasons*, &c. p. 62.

† In our interpretation of this passage, we follow LIGHTFOOT, HENRY, DODD-RIDGE, and Dr. ADAM CLARKE. Baptism for *proselytism* was denominated among the Jews מְבִילַת נֶרֶס, in distinction from מְבִילַת מֵדָה, the washing for uncleanness. (LIGHTFOOT.)

‡ See WITSIUS' *Economy of the Corinthians*, vol. iii. p. 387.

As the existence of this proselyte baptism is denied by Mr. JUDSON, (p. 32,) we shall be excused in our attempt to establish it by the following authorities.

BABYLONIAN TALMUD.* "That was a common axiom, אין נר עד שימול ויטביל No man is a proselyte, until he be circumcised and *baptized*.—They *baptize a little proselyte*" (an infant) "according to the judgment of the Sanhedrim."†

MAIMONIDES. "Whenever any heathen will betake himself, and be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take upon him the yoke of the law; voluntary circumcision, and *baptism*, and oblation are required. But if it be a woman, *baptism* and oblation."—This eminent Jew, speaking of the multitudes who were made proselytes in the reigns of David and Solomon, before private men, says, the Sanhedrim "would not cast them out of the church, because they had been *baptized*.—If an Israelite take a Gentile *child*, or find a Gentile *infant*, and *baptize* it in the name of a proselyte, behold it is a proselyte."‡

Dr. LIGHTFOOT. "You see *baptism* inseparably joined to the circumcision of proselytes.—They *baptized*, also, *young children* with their parents."†

DICTIONARY OF THE BIBLE. "A proselyte was made by the observation of three ceremonies, if a male; viz. circumcision, *washing*, and oblation; but if a female, then by two; *washing* and oblation."‡

CALMET. "The Jews require three things in a complete proselyte; *baptism*, circumcision, and sacrifice; but for women only *baptism* and sacrifice."§

BROWN. "After the Jews had circumcised their proselytes, they *washed them in water*."||

WITSIUS. "When a Gentile became a proselyte of righteousness, three ceremonies were used, viz. circumcision, *baptism*, and sacrifice."¶

* The Mishna, or text of this Talmud, "was composed, according to the unanimous testimony of the Jews, about the close of the second century." (Encyclopædia, in article Talmud. 'Buck's Theol. Dic. in codem.)

† In LIGHTFOOT's Horæ Hebraicæ, on Matth. iii. and xxviii.

‡ Compiled by WILSON, BAGWELL, and SYMSON. In art. Proselyte.

§ Dict. of Bible, in art. Proselyte. || Dict. of Bible, in art. Proselyte.

¶ Economy of Covenants, vol. iii. p. 394.

PRIDEAUX. "The Jews, in our Saviour's time, were very sedulous to proselyte the Gentiles to their religion; and when thus proselyted, they were initiated by *baptism*, sacrifice and circumcision."*

STACKHOUSE. "The custom of the Jews, in all ages, has been to receive their heathen proselytes by *baptism*, as well as by sacrifice and circumcision."†

Dr. WALL. "Whenever Gentiles were proselyted to the Jewish religion, they were initiated by circumcision, the offering of sacrifice, and *baptism*. They were *all baptized*, males and females, adults and *infants*. This was their *constant practice*, from the time of Moses to that of our Saviour, and from that period to the present day."‡

Dr. ADAM CLARKE. "The apostles knew well, that the Jews not only circumcised the children of proselytes, but also *baptized* them.—The *children* and even *infants* of proselytes were baptized among the Jews. They were in consequence reputed clean, and partakers of the blessings of the covenant."§

To this mass of testimony in favour of proselyte baptism, what does Mr. J. oppose? Merely the opinions of Doctors OWEN, JENNINGS, and LARDNER; and these opinions founded chiefly on the *silence* of certain Jewish writers respecting it. Of what force is this kind of negative testimony, against that weight of positive evidence which we have adduced? How easy to conceive that proselyte baptism might prevail, and yet no mention of it occur in some particular Jewish writers.¶

Those who deny the existence of proselyte baptism in the days of our Saviour, are obliged to consider this rite an *innovation* in the religion of Jews. "It was mentioned," says Mr. J. "in the Talmuds, as a *novel* and ques-

* Connex. of O. and N. Test. p. ii. lib. 5, p. 436.

† History of Bible, vol. 5, p. 286.

‡ Hist. of Inf. Bap. Introduction, vol. i.

§ Comment. on Matth. xviii. 19. See also WETSTEIN, Comment. on Matth. iii. 16; HENRY's Comment. on Matth. iii. 6, and John i. 25; SCOTT's Comment. on Matth. iii. 9; DODDRIDGE's Lect. Prop. 154; LATHERO's Discourses on Bap. p. 49. I also find quoted to the same purpose SELDEN de Jure Nat. et Gent. lib. ii. cap. 2, 3; et de Successionibus ad Leges Hebræorum, cap. 26; et de Synedris, lib. i. cap. 3; et ALTINGII Diss. de Proselytis, Thes. xxvii.

¶ JOSEPHUS' account of the proselyting of the Idumeans by HIRCANUS, if it does not imply, is at least consistent with, the idea that they were baptized. They submitted not only to circumcision, but to "*the rest of the Jewish customs*." (Antiq. lib. xiii. cap. 9, sec. i.)

tionable practice." (P. 32.) It is an observance which their Doctors have *copied* from a Christian ordinance.— This baptism can be certainly traced to within less than a century of the apostolick age. Who, then, can suppose, that at this early period, when Christianity was "every where spoken against," and was not sufficiently established to invite the imitation of any, the Jews, its most inveterate enemies, should copy one of the sacraments of the crucified Nazarene, and incorporate it among the standing ordinances of their venerable lawgiver? To those who have any knowledge of Jewish prejudices, the thing is utterly *incredible*.

We can now understand the commission which Christ gave his disciples, when he instituted the ordinance of Christian baptism. "Go ye, therefore, and teach all nations, *baptizing them* in the name of the Father, of the Son, and of the Holy Ghost."* What kind of baptism is here intended? Mr. J. is undoubtedly correct in determining, "that when Christ, in general terms, commanded his apostles to baptize, he must have intended, and they must have understood him to intend, that kind of baptism *to which they had been accustomed*." (P. 32.) What baptism was this? *We have proved it was a baptism of children with their parents.* Hence, "when Christ, in general terms, commanded his apostles to baptize, he must have intended, and they must have understood him to intend," *a baptism which should be extended to children.*—Though Mr. J. has aided us to this conclusion, he is not disposed to admit its correctness. He thinks the command to *teach* (or, as he properly renders it, *disciple*) all nations, limits the subsequent command to baptize. None must be baptized who are not first constituted disciples. (P. 14.)—This remark presents no very formidable objection, should its justness be admitted. A disciple is without doubt a *scholar*, a *learner*. All, then, who have become *learners* in the things of Christ's kingdom, may with the utmost propriety be denominated his disciples. Is not this the case with the children of *faithful*, covenanting parents? Are they not daily *learning* something of the Christian religion?—If this interpretation is not admitted—if the children of be-

* Matth. xxviii. 19. This passage is Mr. Johnson's text.

† See Dr. A. CLARKE's note on Matth. xxviii. 19.

believing parents are in no sense disciples; then a considerable proportion of every nation cannot be made disciples, and the injunction of our Saviour cannot be obeyed.

6. Christ and his apostles taught and practised precisely as we *might expect*, on supposition children are to be baptized; but precisely what we *might not expect*, on the contrary supposition. In order to determine what we might, or might not, expect of Christ and his apostles, it will be necessary that we keep in mind the established customs of that period, in regard to the subject before us. In the Jewish church children had been uniformly connected with their parents. They were early given up to God, and stamped with the seal of his everlasting covenant. Also the children of proselytes entered covenant with their parents, and were entitled to the initial rites of circumcision and baptism.—What, then, might be expected of Christ and his apostles, on supposition they intended to *put an end* to these customs? Not *silence*, certainly. Silence must have been a virtual *approbation* of them. They would have lost no opportunity of pressing a reform. They would have constantly condemned them in the severest terms. Did they pursue such a course? Scarcely need we answer, *Never, in any instance*. But what might be expected of the Saviour and his apostles, on supposition they intended the established customs should be *continued*? Not, indeed, that they would enjoin them by *express precepts*. This would be to enjoin *expressly* what every one already understood and practised. They would be likely often to utter expressions which *implied* their pleasure. They would be likely often to *allude* to the accustomed connexion of children with the church, as a thing which merited and received their approbation. They would be likely, from time to time, as occasions occurred, to baptize *households*, on a profession of the parents' faith.—Need it be said, that this is the *precise course* they pursued?—Our Saviour directed his disciples to speak peace to that house or *family*, over which a *son of peace* was found to preside, (Luke x. 6.) He affirmed that salvation had come to the house or *family* of Zaccheus, when he became a real child of Abraham. (Luke xix. 9.) He applauded the practice of bringing *infants* to receive his blessing, and declared that "*of such is the kingdom of*

God." (Luke xviii. 15, 16.) In his last conversation with his apostles, he commanded them to feed not only the sheep, but the *lambs* of his flock. (John xxi. 15.) Peter taught converted parents, that the promise was still to them and *their children*.* (Acts ii. 39.) and that, as the family of Noah were preserved on his account, so baptism, by "*a like figure*, doth now save us." (1 Pet. iii. 21.) Paul represents the whole church of Israel, parents and *children*, to have been *baptized* together, by the miraculous interposition of Jehovah. (1 Cor. x. 2.) He affirms that "*the blessing of Abraham*," an important part of which consisted in the covenant connexion of his children, *has "come on the Gentiles through Jesus Christ."* (Gal. iii. 14.) He denominates the children of believing parents *holy*; addresses them as *saints*; and considers them in some sense "*beloved for*" *their "fathers' sakes."** He repeatedly baptized *households*, on account of the faith and profession of parents. Lydia believed, and she and her *household* were baptized. The jailer believed, and he and *all his* were baptized. (Acts xvi. 15, 33.) He also baptized the household of Stephanas. (1 Cor. i. 16.)—"The term, *household*," says Mr. J. "does not necessarily imply infants." (P. 15.) Perhaps not *necessarily*. Still, few instances can be adduced, among the many in which this word is used in scripture, where *children* are not evidently included. "The stress of the business," says Dr. LIGHTFOOT, "lies not so much in this, whether it can be proved there were children in these households, as that, if there were, *they certainly were all baptized.*"†

That each of these households was composed of adults, who were all converted and baptized together, on a personal profession of faith, would certainly be a most *extraordinary event*. I am bold to believe there have not been three other such households since the fall. Why was not the wonderful fact *recorded*, if it really took place? If the conversion merely of the *heads* of these families was an event so important as to merit an enrolment in the volume of divine truth, how could the simultaneous conversion of each of their respective *households* be passed over in utter silence?—It is alleged as evidence that the family of

* 1 Cor. vii. 14; Eph. vi. 1, compared with i. 1; Rom. xi. 23, *διὰ τῆς πατρίδος*.

† In P. CLARK's *Scrip. Grounds of Inf. Bap.* p. 113.

Lydia were all professing believers, that before "Paul and Silas left the city, they entered into her house, and saw and comforted *the brethren*." (P. 15.)—Doubtless "*the brethren*"—the whole infant church—had assembled under her hospitable roof, to hear the instructions, and receive the parting blessing, of their spiritual father.—It is evident beyond controversy, from the very face of the account, that of the family of Lydia, she only was a believer. Her "*heart the Lord opened*." After she and her household had received baptism, she said, "If ye have judged me to be faithful, come into my house." (Acts xvi. 14, 15.)

The jailer, it is said, "rejoiced, believing in God, *with all his house*." (P. 16.)—If there is an ambiguity in this English phrase, there is none in the *original*.* It is there positively determined, and Mr. J. knows it, that the Faith and joy which are here expressed, can refer to the *jailer only*.

It is said, the apostle testifies of the household of Stephanas, that "*they have addicted themselves to the ministry of saints*." (P. 16.)—When the apostle wrote this, they had been baptized a number of years. Shall we then believe that, after their conversion, they were for years *unmindful of the necessities of saints*? Or is it not far more probable, that they were not all converted when they were baptized? It is not at all incredible, that the household of Stephanas, who were baptized on his account, should in a few years be made the subjects of special grace, and "*addict themselves to the ministry of saints*."

We have given a specimen of the manner in which Christ and his apostles treated the covenant connexion of children with their believing parents. They taught and practised precisely as we might expect, on supposition they designed to perpetuate the custom of baptizing infants.

7. According to the principles of Antipedobaptists, there is at present no valid baptism in the world. That *infant baptism is a nullity*, and that *those who have received no better baptism are unqualified to baptize others*, are principles which these Christians consider *essential* to their system.† With these in view, let us look back on the church

* Ἡγαλλιασατο πανοικί πιστευουσας.

† If Pedobaptist ministers propose to immerse candidates for communion, when any offer who prefer this mode, Antipedobaptists almost invariably reply—"You have no right to baptize—you have not been baptized yourselves."

of God. Receding only a few centuries, and not a Christian can be discovered on earth, who does not admit and practise infant baptism. Dr. GILL acknowledges, that he was "not able to find *one instance* of an opposer of infant baptism," from the eleventh to the fourth century.* The supposition, therefore, that there has been an unbroken chain of adult immersions, from the age of the apostles down to the present, is perfectly inadmissible.—The principles of our opponents may now be readily tested, by an application to themselves. The Baptists in India afford a fair example. These Christians have been immersed on a profession of their faith, and, by persons who were themselves immersed, on a similar profession. They suppose, therefore, that they have been truly baptized. But is this the fact? Receding in a succession, they instantly arrive at a period, when, if their immersions are not lost, they were administered by those who had no better baptism than that they received in infancy. They instantly arrive at a period, when, according to their principles, there was no valid baptism on earth. Who, then, has repaired the broken chain? Who has restored the lost ordinance of Christ? How is he authorized to baptize others, who never has been baptized himself? And if he baptize others without sufficient authority, must not their baptism be as invalid as his own?—In short, these principles destroy themselves. They spare neither friend nor foe. They unchurch not only the residue of the Christian world, but those very persons who profess to embrace them. According to these principles, Christ has not been faithful to his word. He promised to be always with his ministers in the administration of baptism, "even to the end of the world." (Matth. xxviii. 20.) The world still remains, but baptism has ceased. The ordinance is lost, and no man can restore it. It never can be again administered till the end of time, unless the Head of the church is pleased to appear again, and grant a new commission to his ambassadors on earth,†—Consequences so awful, evince the falsehood of those premises from which they are derived. They teach us the necessity of adhering to the propriety and validity of infant baptism.

* Answer to CLARK, p. 26.

† See this argument still farther illustrated in BOSTWICK'S Vindication of Inf. Baptism, pp. 26—28.

spect to the myriads of unbaptized adults, Christ said, "He that believeth and is baptized, shall be saved." (Mark xvi. 16.) He justly required of such, to exhibit evidence of faith in order to baptism.—When the religion of Christ shall have filled the earth, and there are no longer any unbaptized adults, circumstances will be totally changed. "Believers' baptism," in Mr. JUDSON's sense, will be banished; and its restoration will be as little desirable, as that the world should be brought back to a state of comparative darkness. We are not at all alarmed, therefore, at the prospect of banishing, in the sense supposed, "believers' baptism."

SECTION VI.

The same Subject continued.

8. IT only remains that we adduce the testimony of *history*, in favour of the practice of infant baptism.* The pertinence and weight of this kind of evidence may be seen in the following quotation from an eminent Baptist writer.

Dr. GALE. "I will grant it is probable, that what all or most of the churches practised immediately after the apostles' times, had been appointed or practised by the apostles themselves; for it is hardly to be imagined, that any considerable body of these ancient Christians, and much less that the whole, should so soon deviate from the customs and injunctions of their venerable founders, whose authority they held so sacred. New opinions or practices are usually introduced by degrees, and not without opposition. Therefore in regard to baptism, a thing of such universal

* Mr. J. represents *history* as "the last resort of Pedobaptists." Driven from the scriptures by their triumphant opponents, they at length shrink for shelter under "the *practice of the church*." (P.33.) In this representation he is countenanced chiefly by the Bishop of Meaux. This man was a *Papist*. The testimony of *Papists* is introduced to the same purpose by ROBERT HALL. (Terms of Communion, p. 106.)—Our opponents will remember, that *Papists* consider the *practice of the church* as high authority as the word of God; and they have the utmost interest in representing Protestants to believe the same. *This we do not believe.* Nor do we rest the baptism of infants on any such ground. We agree with WITSIUS, that "the grounds for this (and those beyond all exceptions) are to be met with in *scripture*; so that there is no necessity, with the *Papists*, who shamefully prevaricate in a good cause, to have recourse in this matter to *unwritten tradition*." (Econ. of Gov. vol. iii. p. 409.) The foundation of infant baptism has been already laid. The superstructure has been built. The testimony of *history* is here adduced, merely as collateral, corroborative evidence.

concern and daily practice, I allow it to be *very probable*, that the primitive churches kept to the apostolick pattern. I *verily believe*, that the primitive church maintained, in this case, an *exact conformity to the practice of the apostles*, which doubtless *agreed entirely with Christ's institution*."*

Sufficient authority is here ascribed to the *example of primitive saints*. We proceed, therefore, to prove, that their sentiments and practice were uniformly in favour of infant baptism.

We have shown already, that the earliest Christian fathers considered *baptism in the place of circumcision*.† They must therefore have believed it to be applied, like circumcision, to the *infant offspring of believers*.

We have shown, also, that they considered such infants, in a sense, *members of the church*.‡ JUSTIN MARTYR speaks of some who were then sixty or seventy years old, "who were made *disciples*," or *members*, "in their *infancy*." These persons must have been made disciples in the latter part of the apostolick age. If the apostles regarded their commission, which was to "go and *disciple* all nations, *baptizing* them," (Matth. xxviii. 19,) they certainly were made disciples in *infancy*, by *baptism*. Here is as convincing evidence of infant baptism in the days of the apostles, as though JUSTIN had affirmed it in *express terms*.

The following quotations will place the reality of infant baptism in the primitive church, beyond all reasonable controversy.

HERMAS. "The baptism of water is necessary to *all*."§

IRENÆUS. "Christ came to save all persons by himself; all; I mean, who by him are *baptized* unto God; *infants*, and little ones, and children, and youths."||

* Reflections on WALL, p. 398.

† Part ii. sect. iv. We have there quoted to this purpose JUSTIN MARTYR, CYPRIAN, AUSTIN, BASIL, and CHRYSOSTOM.

‡ Part ii. sect. iii. We have there quoted HERMAS, JUSTIN MARTYR, and IRENÆUS.

§ In Dr. WALL's Hist. Inf. Bap. P. i. chap. i. HERMAS was cotemporary with Paul. (Rom. xvi. 14.) Does he mean that water baptism is necessary to *all persons*, or to *all connected with the church*? In either case he must have included infants; since we have shown that he considered *infants* connected with the church. (Part ii. sect. iii.)

|| In Dr. WALL's Hist. Inf. Bap. vol. i. chap. iii. IRENÆUS wrote within about 67 years of the apostolick age. He is said by DODWELL to have been born before the death of John. He was personally acquainted with POLYCARP, a disciple of John, and had heard him preach. The only objection to his testimony is,

ORIGEN. "*Infants* by the usage of the church are *baptized*.—*Infants* are *baptized* for the remission of sins.—*Infants* are *baptized*, because by the sacrament of baptism our pollution is taken away.—The church had a tradition or command *from the apostles*, to give *baptism to infants*."*

TERTULLIAN. "They who understand the weight of baptism, will rather dread the receiving of it, than the delaying of it. Therefore, to *every one's* condition, disposi-

he expresses *baptism* by a verb (*renascor*) which literally signifies, *regenerate*; putting, by a very common figure, the thing signified for the sign. That he really intended by this word to express *baptism*, is evident from his own use of it in a variety of instances. "When Christ," says he, "gave his apostles the command of *regenerating* unto God, he said, Go and teach all nations, *baptizing* them." This mode of expressing baptism by regeneration, was perfectly common in the primitive church, as it is in the Episcopal church to this day. JUSTIN MARTYR, speaking of baptized persons, says, "They are regenerated in the same way of regeneration in which we are regenerated; for they are *washed with water*, in the name of the Father, the Son, and the Holy Ghost." See a variety of instances to the same purpose, in WALL's Hist. Inf. Bap. vol. i. chap. iii. and his Defence, &c. pp. 318—324.—Our Saviour gave occasion to this mode of expression, when he called baptism a being "*born of water*;" (John iii. 5.) and Paul, when he styled it "the *washing of regeneration*." (Tit. iii. 5.)—That IRENEUS designs a being *born of water*, or *baptism*, when he speaks of the regeneration of infants, is also evident from the very nature of the case. Infants can give evidence of no other regeneration.

Mr. JUDSON objects that this "makes the passage *unintelligible*." (P. 33.) But we see no difficulty in understanding it. All who are baptized through the instrumentality of Christ's ministers, are baptized *by him*. And all who are thus baptized by Christ, are baptized (*in Deum*) in the name of the triune God. What is there, then, unintelligible in *Christ's baptizing persons unto God*? This interpretation coincides perfectly with the connexion of the passage, and will not be called in question by any who are intimately acquainted with the writings of the fathers. The case was so clear in the mind of Dr. WALL, who better understood the phraseology of the primitive church in relation to this subject, than any other modern, that he does not hesitate to call it an "*express mention of baptized infants*." In this he has been followed by many of the learned. See BUCK's Theol. Dict. vol. i. p. 60; TOWGOOD on Inf. Bap. p. 31; BOSTWICK's Vind. of Inf. Bap. p. 22; Dr. WORCESTER's Letters, p. 117.

* Hom. viii. in Lev. xii. and Com. in Epis. to Rom. lib. v. ORIGEN was born within about 85 years of the apostolick age. He had the best means of knowing the practice of the apostles respecting infant baptism; for his grandfather, or at least his great-grandfather, (both of whom, according to EUSEBIUS, were Christians,) were cotemporary with the apostles themselves. Add to this, he was one of the most learned men of his time; travelled into various countries; and was acquainted with the customs of the whole Christian church. He argues from infant baptism in proof of original sin. His argument would have had no weight, had infant baptism been a questionable practice. He constantly speaks of it as a universally approved and established custom.—Mr. JUDSON has no method of freeing himself from this testimony, but by finding fault with RUFFINUS' translation of some of ORIGEN's works. (P. 34.)—Happily many of the passages which are usually brought from ORIGEN, have no connexion with this translation. They are taken in part from a translation by JEROME, and in part from the original Greek. (See DODDRIDGE's Lect. P. ix. Prop. cliv.) The authenticity of the passages we have cited above, has been vindicated by Dr. WALL, to the entire satisfaction of all impartial minds. See his Defence, &c. pp. 372—383; REED's Apology, pp. 268—273.

tion, and age, the *delaying of baptism* is more profitable, especially in the case of children. Why does that innocent age *make such haste to baptism*? What occasion is there, *except in cases of necessity*, that the sponsors should be brought into danger?*"—Here is direct proof that TERTULLIAN considered infant baptism both lawful and important. He implicitly *recommends* it, "in *cases of necessity*." Here is also direct proof of its great prevalence in these early times. "Why does that *innocent age make such haste to baptism*?"

CYPRIAN, AND THE COUNCIL OF CARTHAGE. "If even to the foulest offenders, when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace, *how much more should an infant be admitted!*—It is our opinion, that from baptism and the grace of God, none ought to be prohibited by us; which, as it is to be observed in respect to all, so *especially in respect to infants*, and *those who are but just born*, who deserve our help, and the divine mercy."†

* TERT. de Baptismo, cap. xviii. In TOWGOOD on Inf. Bap. p. 32. TERTULLIAN was cotemporary with ORIGEN, and flourished within 100 years of the apostolick age. Because he thought it "profitable," in certain cases, to *delay* the baptism of infants, he is usually cited by Antipedobaptists, as one in favour of their cause. But he also thought, that "to *every one's* condition, disposition, and age, the *delaying of baptism* was profitable." He did not consider the baptism of infants *unlawful*, nor did he argue against it merely because of their *infancy*; for he argued as strongly against the baptism of "unmarried persons," and all "who were likely to come into temptation."—The truth is, he imagined that sins committed after baptism were next to unpardonable. He advised, therefore, that *all persons* should delay baptism, till they had nearly or entirely done with sin—till they were either brought to the verge of the grave, or were in some way released from the temptations of life.—*There is no fuller whose testimony is more convincing to the fact of infant baptism in the primitive age, than that of TERTULLIAN.* It is merely as a witness to this fact, that he is here introduced.—He was an extravagantly fanciful, whimsical writer. He embraced many strange and peculiar notions. He was finally ejected from the communion of the church. See MILNER's Ecc. Hist. vol. i. pp. 261—268; WALL's Hist. of Inf. Bap.; LATHROP's Disc. on Bap. p. 68; and WORCESTER's Letters, p. 120.

† CYP. Epis. ad Fidum, Epis. lix. In MILNER's Ecc. Hist. vol. i. p. 400.—CYPRIAN was for a short period cotemporary with ORIGEN. The council of Carthage, over which he presided, was convened 153 years subsequent to the age of the apostles. This council consisted of 66 bishops, and was called to determine, among other things, (so prevalent was the idea that baptism was in stead of circumcision,) whether it was lawful to administer baptism to infants, till they were eight days old. It was *unanimously* decreed, that "*their baptism need not be deferred till the eighth day.*"—"Here," says Mr. MILNER, "is an assembly of sixty-six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known; who have testified their love to the Lord Jesus in a more striking manner than any Antipedobaptists have had an opportunity of doing in our days; and who seem not to have been wanting in any fundamental of godliness. Before this holy assembly a question is brought, not

CLEMENTINE CONSTITUTIONS. "*Baptize your infants, and bring them up in the nurture and admonition of God.*"*

QUESTIONS AND ANSWERS TO THE ORTHODOX. In this celebrated work, which is ascribed to JUSTIN MARTYR, there are "inquiries into the different states of those children, at the general resurrection, who *were*, and who *were not baptized.*"†

APOSTOLICK CONSTITUTIONS. In this *very ancient*, though not inspired book, "there is *express mention of infant baptism*, as commanded by Christ."†

JEROME. "*If infants be not baptized*, the sin of omitting their baptism is laid to the parents' charge."†

GREGORY NAZIANZEN. "*Infants should be baptized*, to consecrate them to Christ in their *infancy.*"§

AMBROSE. "*The baptism of infants was the practice of the apostles*, and has ever been in the church till this time."§

CHRYSOSTOM. "Persons may be baptized either in their *infancy*, in middle age, or in old age."†

AUGUSTINE or AUSTIN. "*Infant baptism* the whole church practises: it was not instituted by councils, but was *ever in use.*—The whole church of Christ has constantly held, that *infants were baptized* for the forgiveness of sins.—Let no one so much as whisper any other doctrine in your ears: this the *church has always had, has always held.*—I have never read or heard of any Christian, whether Catholick or sectary, who held otherwise."||

whether infants should be baptized—*none contradicted this*—but whether they should be baptized immediately, or on the eighth day. To a man, they determined to baptize them immediately. Let the reader consider." Among all these pastors, there were undoubtedly some who were advanced in age; whose parents or grandparents had lived in the first century, and were well acquainted with the practice of the apostles themselves. Is it possible to conceive, were infant baptism an innovation, that not one of these men should be acquainted with the fact; or, if acquainted with it, that none should have the fidelity and fortitude to oppose the error? See MILNER's Ecc. Hist. vol. i. p. 402; Towgood on Inf. Bap. p. 35; REED's Apology, pp. 273—277.

* In Towgood on Inf. Bap. p. 36. This work is thought to be of high antiquity. It is known to have been extant almost in the earliest ages of the Christian church. † In DODDRIDGE's Lect. Part ix. Prop. cliv.

‡ In REED's Apology, p. 277. JEROME wrote about 255 years, and CHRYSOSTOM about 270 years, subsequent to the apostolick age.

§ In LATHEROP's Disc. on Bap. p. 70. GREGORY wrote about 260 years, and AMBROSE about 274 years, subsequent to the apostolick age.

|| In Dr. WALL's Hist. of Inf. Bap. vol. i. pp. 187—302. AUSTIN wrote within 280 years of the apostolick age. He is styled by Mr. MILNER, "the GREAT LUMINARY of" the century in which he lived. (Ecc. Hist. vol. i. p. 500.)

PELAGIUS. "*Baptism ought to be administered to infants, with the same sacramental words which are used in the case of adult persons. Men slander me, as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretick, who denied baptism to infants. For who can be so impious, as to hinder infants from being baptized and born again in Christ, and so make them miss of the kingdom of God.*"*

CELESTIUS. "As for infants, I always said they stand in need of baptism, and *ought to be baptized.*"*

How shall this blaze of evidence, respecting the practice of the primitive church, be obscured?

Mr. JUDSON has for this purpose brought forward a number of *modern writers*,† who express an opinion that,

* In WALL's Hist. of Inf. Bap. *ibid.* and p. 62. PELAGIUS and CELESTIUS were cotemporary, and flourished about 300 years subsequent to the apostles. They were distinguished for their learning, acuteness, and subtlety; were conversant in every part of the Christian world; and were the founders and promoters of the famous Pelagian heresy. *They denied the doctrine of original sin.* It is necessary that this fact be kept in mind, in order to see the full force, not only of their testimony, but of that given above from the celebrated AUSTIN. The whole orthodox church, with AUSTIN at their head, constantly and victoriously urged, in opposition to their errors, the baptism of infants. "*Why are infants baptized for the remission of sins, if they have none?*"—We here see the true reason why infant baptism was urged by AUSTIN with so much warmth. It was not, as Mr. JUDSON insinuates, (p. 38,) because any one opposed it, but because it was thought to furnish an immovable foundation on which to build the doctrine of *original sin*.—PELAGIUS and his abettors were extremely embarrassed with this argument. A variety of evasions were attempted, in order to escape its force. "Sometimes they affirmed that infants had *actual sins*," which needed forgiveness. "Sometimes, that they had *pre-existed*; and it was for sins done in some *former state* that they were brought to baptism. Sometimes they said they were not baptized *for the forgiveness of sins*, but that they might be *sanctified*. Sometimes, that they were baptized *for forgiveness*; not that they had any sin, but because they were baptized into a church where *forgiveness was to be had*." (See WALL's Hist. of Inf. Bap. vol. i. p. 280.) Such were the straits to which these acute heresiarchs were reduced, in order to reconcile their opinion with infant baptism. How easily had all these been "removed, and the battery which so much annoyed them been demolished at once, by only *denying that infants were to be baptized.*" So strong were their temptations to make such a denial, that PELAGIUS complains of its being *slanderosely reported* that he had actually made it. It is morally certain that he would have made it, if, with all his learning, and in all his travels, he had discovered the slightest evidence to justify such a course. Yet he never did. He, on the contrary, asserts the right of infants to baptism in the strongest terms. His testimony is the most convincing imaginable. See TOWGOOD on Inf. Bap. p. 37; MILNER's Ecc. Hist. vol. ii. pp. 360—396.—Testimonies from antiquity might be multiplied. The reader may consult WALL's Hist. of Inf. Bap. P. I. chap. vii.—xxiii.; and FORBES' Hist. of Theology, *passim*.

† A passage is introduced in this connexion from the apostle Paul. "As many of you as have been baptized into Christ, have put on Christ." (Gal. iii. 27.)—Can any be really "*baptized into Christ*," who are not real Christians? And will it follow, because real Christians have "*put on Christ*," that the children of co-existing parents are not to be baptized?

"in primitive times, none were baptized but adults." (Pp. 86, 37.)—In contradiction to these, we might bring forward a *host of moderns*. We might introduce CALVIN, saying, that "whereas certain persons spread abroad among simple people, that there passed a long series of years after the resurrection of Christ, in which infant baptism was unknown, therein they *lie most abominably*; for there is *no writer so ancient*, that doth not *certainly refer the beginning thereof to the age of the apostles*."* We might introduce the learned BROWN, testifying, that "none can without the most *affronted imposition* allege, that infant baptism was not commonly allowed in the primitive ages of Christianity."† We might introduce the cautious and judicious MILNER, affirming, that "we have *never* had such a custom as that of confining baptism to adults, nor the *churches of God*."‡ We might introduce witnesses to this effect, without end—but we need not. Through the three first centuries subsequent to the apostles, we have heard Christian writers of the first eminence, testifying implicitly and explicitly, and as it were with one mouth, to the universally approved and established custom of infant baptism. After a lapse of eleven, or twelve, or thirteen hundred years, a few names can be collected, who have, perhaps incautiously, dropped an opinion, that infant baptism was not practised in the primitive church. *Who shall be believed?*

Mr. JUDSON objects, that infant baptism could not be the universal practice of the primitive church, since we have several instances of persons "born of Christian parents, who were not baptized but on their own profession." He mentions JEROME, GREGORY, AMBROSE, CHRYSOSTOM, and AUSTIN. (P. 37.)—"With respect to JEROME," says Dr. WORCESTER, "there is no evidence that he was not baptized in his infancy."§ Concerning GREGORY, it appears that his father was a determined and bitter enemy to Christianity, perhaps till his son had become of age. He belonged to a "sect most resembling the Samaritans, who professed a mixture of Judaism and Paganism. To this opinion he was *extremely devoted*," and was not converted to the Christian faith, till he had been married ma-

* Institutes of Chris. Relig. Book iv. chap. xvi. sect. 8. † Dict. of Bible.

‡ Ecc. Hist. vol. i. p. 401.

§ Letters to Dr. BALDWIN, p. 107.

ny years. He would, without doubt, prohibit the baptism of his son in infancy.* As to AMBROSE and CHRYSOSTOM, their parents, according to Dr. WALL, were heathen, at the time of their birth, and for many years afterwards.† Respecting the instance of AUSTIN, on which Mr. J. seems disposed to rely with the greatest confidence, this too is entirely against him. That AUSTIN's *father* was a Christian, is not pretended. And that his *mother* was not at least a professor of religion, till he had arrived to manhood, is certain from his own words. He says of her, in his Confessions, that when he was learning oratory at Carthage, "*she had lately begun to feel God's holy love, and had been washed in the laver of baptism.*"‡

Mr. J. finally brings forward "the case of *infant communion*," as completely invalidating the argument derived from history in favour of infant baptism. Indeed he supposes, that every objection which can be urged against infant communion, can be equally urged against infant baptism; and that every argument which tends to support the one practice, equally tends to support the other. (Pp. 38, 39.)—If this is true, let infants be admitted to the table. There is no avoiding the arguments in favour of their baptism.—But is it true?—If, says he, "infants ought to be baptized, because under a former dispensation they were circumcised," then "they ought to be admitted to communion, because they formerly *partook of the Passover*." (P. 39.)—The following quotations will show, that infants never did partake, and were never required to partake, of the Passover.

HYRCANUS in JOSEPHUS. "The law *forbids* the son to eat of the sacrifice, before he has come to the temple, and there presented an offering to God."§

CALVIN. "The Passover, which has now been succeeded by the sacred supper, did not admit guests of all descriptions promiscuously, but was rightly eaten *only by those who were of sufficient age to be able to inquire into its meaning.*"||

Bp. PATRICK. "When children were *twelve years old*, their parents were bound to bring them to the temple at

* MILNER's Ecc. Hist. vol. ii. p. 267. † Hist. Inf. Bap. Part ii. chap. iii.

‡ Confessions, Book ii. in MILNER's Ecc. Hist. vol. ii. p. 301.

§ Antiq. lib. xii. cap. iv. sect. 8.

|| Institutes of Chris. Rel. B. iv. chap. xvi. sect. 30.

the *Passover*, where, seeing what was done, they would be led to inquire, What mean ye by these things?"*

POOLE'S SYNOPSIS. "Children, at the age of *twelve years*, were brought by their parents to the temple; and from that time they began to eat of the *Passover* and other sacrifices."†

STACKHOUSE. "Till a child was *twelve years old*, he was not obliged to go to Jerusalem at the time of the *Passover*."‡

Dr. DODDRIDGE. "The males were not brought to the temple, till they were *twelve years old*; and the sacrifices they eat were chiefly *peace offerings*, which became the common food to all that were clean in the family."§

It appears from the very nature of the case, as well as from these testimonies, that though infants were formerly circumcised, they were not required to eat the *Passover*. Many were *corporally incapable* of eating it; and more could not, with convenience or prudence, be brought stately to the temple; at this annual feast.—The argument of Mr. J. is, then, directly inverted. It proves that, though infants are now to be baptized, they ought not to be admitted to the table of the Lord.

Infants are both *morally and physically incapable* of coming to the Lord's table, according to the meaning of the institution. They "*may be the subjects of the renewing of the Holy Ghost, and sprinkling of the blood of Christ, signified by baptism*;" but they *cannot*, in the supper, *discern the Lord's body*, and partake of it in remembrance of him. They can be visibly distinguished as the special property of their Maker. Promises can be sealed respecting them, on condition of parental fidelity. But they *cannot* hold spiritual communion with Christ, or properly approach the symbols of such communion. Since all subjects are the *passive recipients* of baptism, infants are as capable of *this ordinance* as adults. But they are physically incapable of those external voluntary actions, which are required in the institution of the supper. They cannot *take* the bread or wine. They can neither *eat* the one, nor *drink* the other.||

* In Ex. xii.

† In Ex. xii. 26, and Annotations on Luke ii. 42.

‡ Hist. of Bible, B. viii. chap. i.

§ Lect. P. ix. Prop. 155. See LATHEROP'S Dis. on Bap. p. 42. When our Saviour was twelve years old, he went up to the *Passover*, "according to the custom of the feast." (Luke ii. 42.) See Dr. A. CLARKE in loc.

|| "All the words of our Lord's command are so expressed, that they cannot belong to infants; who can neither receive the bread, nor eat it, unless it be chewed for them, or soaked." (WILKINS, Eccl. of Cov. vol. iii. p. 436.)

If infants are thus *incapable* of coming to the Lord's table, then there can be no good reason why this should be required of them. To adopt the phraseology and manner of Mr. JUDSON, Infants "ought to be *baptized*, because they are connected with their parents in covenant with God." But this is no good reason why they should be called on to perform an action of which they are utterly incapable. Infants "ought to be *baptized*, because they are members of the visible church." But this is no good reason why they should participate in an ordinance of which they are utterly incapable. Infants "ought to be *baptized*, because Christ commanded them to be brought to him, and declared that of such is the kingdom of God." But Christ was never so unreasonable as to command them to come to him, in an ordinance of which they are utterly incapable. Infants "ought to be *baptized*, because they are not unclean, but holy." But this is no good reason why they should engage in that of which their infant age is incapable. It would "lessen the privileges which the church anciently enjoyed, to withhold *baptism* from infants." But it lessens no privilege, to restrain them from attempting that which they utterly lack capacity to perform. It would be "harsh and injurious to exclude infants from *baptism*." But it is neither harsh nor injurious that they are not admitted to an ordinance from which they are excluded by their very condition of life. In short, we have the best and soundest reasons for administering *baptism* to infants; but the scriptures no where afford the shadow of a reason for admitting them to the table of the Lord.

It is true, that by some churches infant communion has been practised, and by some particular persons it has been advocated, both in ancient and modern times. So early as the days of CYPRIAN, it was customary with some, "to give a piece of bread soaked in wine to children and the sick."* In later periods, when, from a misinterpretation of our Saviour's words, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you," (John vi. 53,) it was believed that a partaking of the supper was essential to salvation, infant communion more generally prevailed. It is mentioned by PHOTIUS, AUSTIN,

*WITSIUS' Econ. of Cov. vol. iii. p. 432. "In CYPRIAN's time, the people of the church of Carthage did oftentimes bring their children *younger than had been ordinary* to the communion." (WALL's Hist of Inf. Bap. vol. i. p. 517.)

and PAULINUS. It continues among the Greeks to the present day. "They crumble the consecrated bread into the wine, take it out with a spoon," and put it into the mouths of infants.*

Were infant baptism founded on mere historical evidence, and were this evidence as clear in favour of infant communion as of infant baptism, the practices would then stand on equal ground. But none of this is true. The baptism of infants is founded on scripture. The communion of infants is virtually condemned in scripture. Nor is the argument from history, in the two cases, by any means equal. We discover clear intimations of infant baptism, even in the middle of the apostolick age. We discover no intimations of infant communion, till the middle of the third century. We have the most convincing evidence, that infant baptism was *universally* practised in the primitive church. We have no such evidence that infant communion was ever *universal*. The fathers speak with the utmost confidence of infant baptism, that *it was handed them directly from the apostles*. Those who make mention of infant communion, never speak of it, that I can learn, after this manner.† Infant baptism bears infallible marks of its divine original. Infant communion has every feature of an innovation in the church. On what ground, then, is infant communion introduced, as invalidating the evidence, either from scripture or tradition, in favour of infant baptism?

"All the churches throughout the Christian world were in the age of the apostles established upon the *same plan*. Either they all *baptized* infants, or they all *rejected* them. And the practice of the apostles in this matter must be universally and infallibly *known*. All Christians *knew*, whether or not Paul and his companions baptized their children."

On the principles of our opponents, the apostles every where established churches upon the plan of *adult baptism only*. They uniformly rejected infants, and excluded

* See Note on the preceding page.

† Dr. DODDRIDGE, speaking of PRINCE's learned Essay in favour of infant communion, says, "His proof from the more ancient fathers is *very defective*." (Lect. P. ix. Prop. 155.) Mr. COWLES observes, that, "though infant communion might be practised in some churches, it never was an *universal* practice; neither is it asserted by ancient writers to be derived from the apostles, as infant baptism was." (Sermons on Inf. Bap. p. 78.)

them from the ordinance. At what period, then, we ask, was infant baptism introduced? Mr. JUDSON supposes it "commenced in the *latter part of the second century*;" (P. 35.) which is within less than a century of the apostolick age.*—But "how," says Mr. TOWGOOD, "how must the persons who first attempted to introduce it be received? Would not all their brethren immediately cry out upon the innovation, and demand, 'By what authority do you presume to perform this *new*, this *unheard of*, and *strange* ceremony of baptizing an *infant*?'—Suppose them to have urged, in support of their practice, the same scriptures with us; would it not presently have been replied upon them with unanswerable strength—'Did not the apostles and first preachers of Christianity understand the true sense and force of these scriptures? Yet we all perfectly know, and you cannot but own, that *not one* of them ever baptized an infant. Look into all the churches throughout the whole earth, and you will find that there *never was* such a thing known, or heard of before amongst Christians.'—What, under these circumstances, could the *first baptizers of infants* possibly reply? Could they pretend that it was an apostolick injunction and practice? Every Christian then living could have stepped forth, and borne witness to the *falsehood* of such an account. Could they hope to establish this *invention* of their own, and was it *actually established*, in direct opposition to apostolick authority?—Impossible to imagine!—What then, I ask again, (if all *the churches in the world* were constituted by the apostles upon a directly opposite plan,) what could the *first baptizers of infants* urge in favour of their practice? Or how was it possible it should *be received*, yea *prevail*, yea, so *universally* prevail, that the very learned and acute PELAGIUS, about three hundred years after, never heard of a church, amongst either Catholics or hereticks, who did not administer baptism to infants?—Could we suppose a *few persons* of so odd a turn of mind, as to run into this quite novel and unheard of practice; can it be imagined that *whole churches* would be led

* This contradicts the assertion, which has been so often repeated, that infant baptism is a "*relic of popery*." The same is contradicted by the fact, that the *Syrian Christians*, who have had no connexion with the Pope, have always practised infant baptism.

blindly away after them? Or, if whole churches might be thus seduced, could *whole nations* be so too? Yea, if whole nations might, can it enter into the heart of any reasonable being, that *all the nations of the Christian world* should, in the course of a few years, fall in universally with this *anti-apostolick* and *new-invented* ceremony of religion, and apostatize from the primitive and pure doctrine of Christ?

—The extravagance of the supposition is greatly increased, by remembering that the church was early divided into a number of sects, who were severe and watchful spies upon each other's conduct. If any of them had innovated in the matter of baptizing infants, how loudly would the rest have exclaimed upon the innovation! But, it seems, so far were they from this, that, laying aside their prejudices and animosities, they all surprizingly agree, in the affair of infant baptism, to depart from the apostolick practice; and, by an unaccountable confederacy, connive at one another in this dangerous superstition! Strange, beyond all belief! that, amidst their mutual accusations, reproaches, and complaints, we meet not, in all antiquity, with *one* upon this head!"* I could more easily account (unaccountable as the supposition may be) for the introduction and universal spread of infant baptism in two or three centuries, than I could for its introduction, without disputes and controversies among Christians. "No body or bodies of men ever changed either their political or religious sentiments all at once, without warm and lengthy disputes. And if infant baptism had been an innovation—a corruption of one of the peculiar ordinances of the gospel—it would not have been introduced in the early days of Christianity, without commotions, controversies, and divisions. But, strange to tell! The pen of history has not transmitted to us the least intimation of any controversy about it; though it has recorded a dispute of far less consequence—respecting the *proper time* of baptizing infants!"†

Add to this, that catalogues of all the sects of professing Christians in the four first centuries (the very period when infant baptism must have been introduced, if it were not of divine original) were early written, and are still extant.‡

* TOWGOOD on Inf. Bap. pp. 40—43. † Dr. EMMONS' Sermon on Bap. p. 37.

‡ The authors were IRENEUS, EPIPHANIUS, PHILASTRIUS, AUSTIN, and THEODORET. See WALL's Hist. of Inf. Bap. P. I. chap. xxi.